A BRIEF VINAYA RULES FOR DULLABHA MONKS

by

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The Vinaya Disciplinary Rules of the Buddha are written for easy reading of the Buddhist monks and interested laity.

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Myanmar

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A BRIEF VINAYA RULES FOR DULLABHA MONKS

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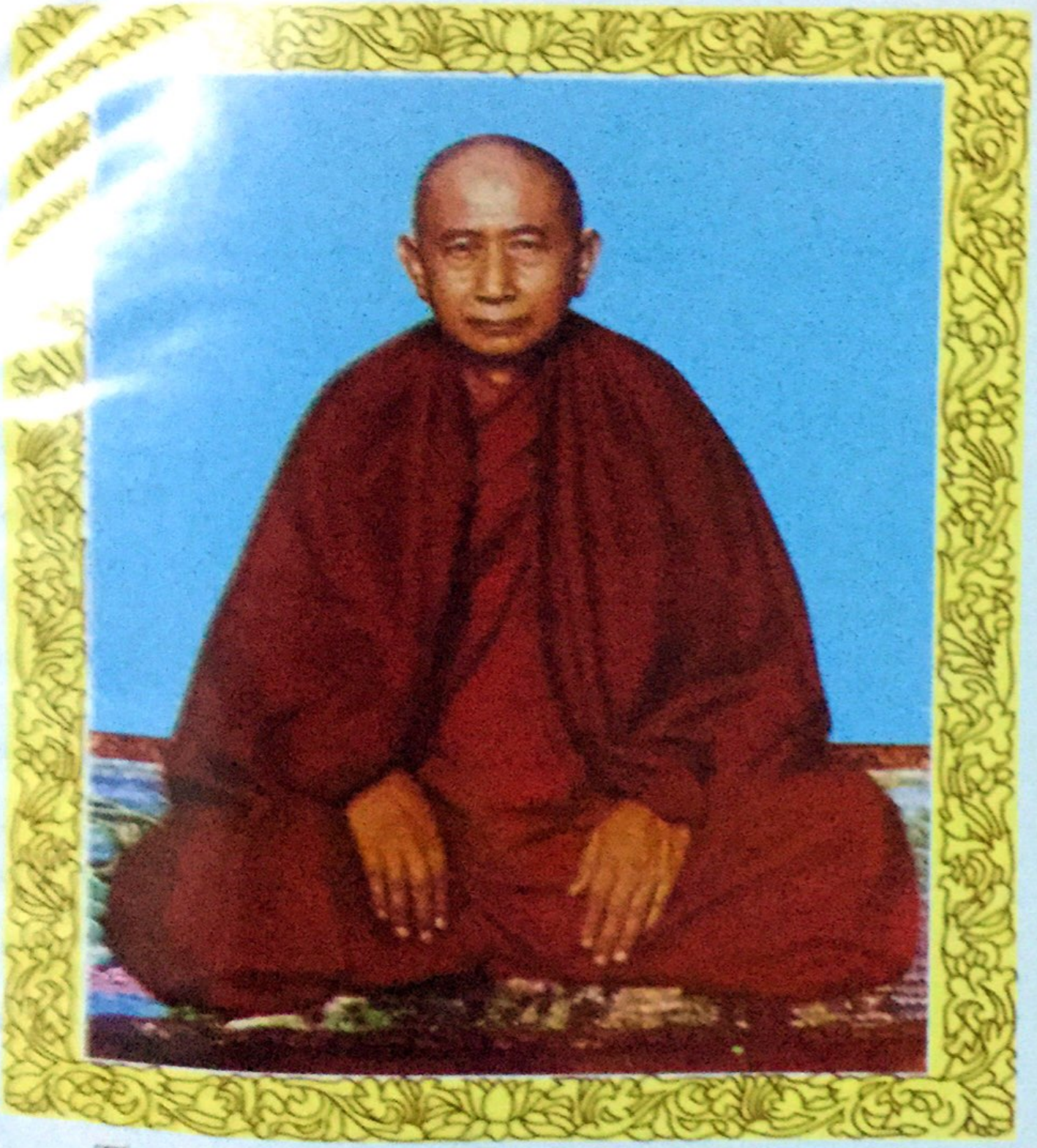

The Venerable Sayadaw U Kuṇḍalābhivaṁsa
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PREFACE

The objective of this book "A Brief Vinaya Rules for Dullabha monks", is twofold. Firstly, to enable the Dullabha monks and the Sāmaṇeras to live without faults within the framework of the Sāsana; those Sikkhāpadas which are often transgressed out of ignorance are explained in as clear and comprehensive a manner as possible. Likewise, the ways to correct these transgressions are also indicated in as simple and concise a manner as possible.

Secondly, the book attempts at addressing some of the questions which are often asked by Buddhist devotees concerning Initiation Procedure, Ordination Procedure; such as

— permission(s) required for initiation or ordination;
— why there can be no initiation or ordination in the absence of these permissions;
— notwithstanding the absence of permissions, can one not be initiated or ordained at all.

Interesting stories and examples for the benefit of those observers of Buddhist culture are included.

The objective of this book will be achieved if those who are going forth to become sāmaṇeras or monks are able to obtain some foreknowledge of the Buddhist culture, the Teachings of Vinaya Training Rules after reading it.

"Saddhammaraṁsi Center Sayādaw "

TRANSLATOR'S NOTE

The Venerable Sayādaw U Kundālabhivamsa gave me this task of translating his book "A Brief Vinaya Rules for Dullabha monks", which was published a few years ago in Myanmar language, with a **cetanā** that non-Myanmar speaking people who are going forth can have a book for reference. Although my command of English language is just passable, I have tried my best to convey the spirit underlying the original book. At the same time, I tried not to translate too freely for fear of expressing more than the Sayādaw had intended, and thereby misrepresented him. Therefore, I must ask from the readers for some allowances in my translation.

I expect a good number of lay people to read this book. Out of my Saddhā after having translated and thus understood the essence of Vinaya Rules, I have prepared a short essay on this Displinary Teaching for the lay readers as an information.

The exalted Buddha had stated thus :

"What is the beginning of profitable things?"
"Virtue (Sīla) that is quite purified is the beginning of profitable things.
- Virtue is also the beginning of the Dispensation.
- The benefits of Virtue are the acquisition of the several special qualities beginning with Non-remorse."

Let me quote a few lines from the first chapter called "The Description of Virtue" in " The Path of Purification" - composed for the purpose of gladdening good people, translated by Bhikkhu Ñānamoli : -

" So out upon the life of him abiding
Without restraint, of him that wears the guise
Of the ascetic that he will not be,

And damages and undermines himself?

He is not free from any sort of terror,
Though free enough from pleasure of attainment;
While heaven's door is bolted fast against him,
He is well set upon the road to hell.

Whereas for the other monk;

His virtue is immaculate,
His wearing of the bowl and robes
Gives pleasure and inspires trust,
His Going Forth will bear its fruit.

A bhikkhu in his virtue pure
Has never fear that self-reproach
Will enter in his heart; indeed
There is no darkness in the sun.

But once his virtue is perfected,
His mind then seeks no other kind
Than the perfection of Nibbāna,
The state where utter peace prevails."

The Vinaya rules are meant as the way of life laid down for the noble community of monastic Order. For twenty years after the establishment of the Order, there was neither injunction nor rule concerning Pārājika and Saṅghādisesa offences. The members of the Order of the early days were all Ariyās, the least advanced of whom was a Stream-winner, one who had attained the first Magga and Phala, and there was no need for prescribing rules relating to grave offences.

But as the years went by, the Saṅgha grew in numeric strength. Undesirable elements not having the purest of motives, but attracted only by the "fame" and "gain" of the bhikkhus began to get into the Buddha's Order. Some twenty years after the founding of the Order,

it became necessary to begin establishing rules relating to grave offences.

Whenever a grave cause had arisen for which the laying down of a prohibitive rule became necessary, the Buddha convened an assembly of the bhikkhus. It was only after questioning the bhikkhu concerned, and after the undesirability of committing such an offence had been made clear that a certain rule was laid down in order to prevent future lapses of similar nature.

The Buddha also followed the precedence set by earlier Buddhas. Using his supernormal powers, he reflected on the rules the earlier Buddhas had laid down under certain conditions. Then he adopted similar regulations to meet the situation that had arisen in his time.

"Pātimokkha" is the Virtue of the training precepts;
- for it frees (mokkheti) him who protects (pāti) or guards it,
- it sets him free (mocayati) from the pains of the states of loss.
"Restraint" is a term for bodily and verbal non-transgression.
"Restrained with the Pātimokkha restraint" - means the restraint found in the Patimokkha.

Once I asked my teacher Sayādaw U Kundalābhivamsa - how important the role of Vinaya rules is in the Ti-piṭaka. The Sayādaw explained to me to the following effect: -

"For a bhikkhu who has Gone Forth, the prescribed intention is for his escape from all possible Saṃsāra vatta Dukkha, so that he may realise Magga, Phala, Nibbāna as quickly as possible. In order to realise Magga, Phala, Nibbāna, the only way is through the practice of Satipaṭṭhāna Vipassanā meditation, which is in fact the practice concerning the mental work. Whereas, the Vinaya Piṭaka concerns only with the verbal and bodily transgressions. If a monk cannot even restrain his verbal and bodily actions, Sayādaw cannot conceive how he could possibly manage to discipline his mind, let alone succeed in the Satipaṭṭhāna Vipassanā meditation."

Some people used to argue that, as time and conditions have greatly changed since the time of the Buddha, a few adjustments to some minor rules may even be more practical for the long term benefits of the Dispensation. I wish to raise one question, who are we to change the rules that had been laid down by the Buddha, the Knower of All? One correction will lead to another correction, and there will become great many changes in the Vinaya rules before we realise what has happened !

In countries like Myanmar, Sri Lanka, Thailand, where there are so many devotees; the monks who truly practise the training rules, can do so without too much pain. However in other countries, apart from those mentioned, there is only a small number of devotees supporting the Saṅgha. Therefore the devotees there will have to understand, and hence help to create conducive conditions so that monks may not unwittingly transgress any rules. The word "Sāsana Dāyaka" ie. the supporter of the Sāsana, by then, will have its true meaning to its fullest strength.

CHAPTER 1.
INITIATION OF NOVICEHOOD (SĀMAṆERA)

(a) The meaning of "Dullabha"

Nowadays, there are more and more people in Myanmar going forth to become Dullabha monks than it used to be. If one manages to practise in accordance with the meaning of the word "Dullabha", the Dullabha monk will reap full benefits and reach the final and highest goal called Nibbāna. Because of this Dullabha monk, the Sāsana will prosper, too.

However, if Dullabha monks are not able to conduct themselves in accordance with the meaning of "Dullabha", these monks will degenerate to the point of being reborn in the Apāya. Their conduct will degrade the Sāsana too. Therefore, giving priority to the interest of the Sāsana, the Dullabha monks should diligently practise to the spirit and letter of the sīla-sikkhāpada to be the positive ones.

The word "Dullabha" is often misunderstood by many people. It is understood as the novice monk who enters the Sāsana temporarily, who after a time will go back to the life of laity. In actual fact, the meaning of the Pāli word "Dullabha" is - "difficult to obtain", "hard to find". Dullabha monks are those who aspire to obtain what is difficult to achieve. Because as laymen , they cannot practise the Sīla-sikkhāpadas (the religious rules) meant for Bhikkhu. There are 227 rules , which when explained in detail exceed ninety billions. One must understand that one achieves Sīla-merit, one becomes virtuous by practising Sīla-sikkhāpadas. Thus it is termed " Dullabha" - meaning - " difficult to practise".

The term "Dullabha Pabbajita" refers to the laity who have gone forth to achieve that which is difficult to obtain in lay lives. The meaning of the word "Pabbajita" is - " the one who had gone forth from home, the one who had given up worldly life and undertaken the life of a monk" .

There are five types of Pabbajita.

(1) Saddhā Pabbajita
One who becomes a monk because of his faith.
(2) Paññā Pabbajita
One who becomes a monk because of his understanding .
(3) Bhaya Pabbajita
One who becomes a monk because of his fear.
(4) Traditional Pabbajita
One who becomes a monk in keeping with his family tradition.
(5) Dullabha Pabbajita
One who becomes a monk because one wants to enter the life of monkhood in order to be able to achieve that which is difficult to obtain (and thus practise).

(1) Saddhā Pabbajita

In him who has heard about the Buddha, Dhamma, Saṅgha (Ti-saraṇa) and there arises the faith (Saddha) in the Buddha, Dhamma, Saṅgha. Because of this faith, he enters monkhood.

Having respected the Ti-saraṇa, he tries very hard not to break his Sīla-sikkhāpada. He shows due respect and consideration towards his teachers and fellow members of the Saṅgha. He diligently practises his meditation as a means of escaping the Saṃsāra. Due to these good conducts, he is complete with virtues worthy of veneration. He is the examplary Saṅgha of the Sāsana.

(2) Paññā Pabbajita

He has read and fully undersoond all the Teachings of Buddha with consequent improvement of his mind. This acquired intelligence causes him to enter the life of a monk.

This group of monks feels that the emphasis is on the learning of the Ti-piṭaka of Buddha. A monk of this group does not concern himself with other affairs (duties) of Sāsana. He just lives without treading on the fellow Saṅghas. However, when he understands the Ti-piṭaka completely, Saddhā will arise within him, and his Paññā will be developed further. He too has become the examplary Saṅgha in the Sāsana.

(3) Bhaya Pabbajita

He undertakes the life of a monk as a means of escape, because he is either fearing arrest by some authority, or he is facing a financial problem. Crime or hunger causes him to enter monkhood. This type of monk generally does not wish to study systematically. He will not follow the Sīla-sikkhāpada which, when practised, brings glory to him as well as to the Sāsana. He wanders in all four directions of the land, collecting donations, thereby destroying the grace of the Sāsana.

(4) Traditional Pabbajita

He, as a young boy, had been customarily initiated as a Sāmaṇera. He stayed on and grew up as a Sāmaṇera in the monastery. When he reached the age of twenty, he enters the life of monk. If he manages to study under the guidance of good teachers, Saddhā will develop in him. Endowed with Saddhā and Paññā, he becomes one of the martyrs of Sāsana.

(5) Dullabha Pabbajita

He knows that the opportunity as well as the aoility to be a monk is difficult to obtain. Because it is rare, he wishes to undertake it. He enters the life of monk for a period of time. Although he cannot remain in the Sāsana permanently, nevertheless while he remains as a monk, he decides to practise well during his short stay as a monk - so that he may acquire Pāramitā for his future lives.

Some Dullabha Saṅgha do not guard Sīla-sikkhāpadas well. He does not follow, respectfully and dilligently, the guidance of his teachers. The four requisites (namely, robe, food, monastery, medicine) are consumed happily, and the Dullabha Saṅgha lives merrily. He commits various offences, heavy and light. His decline can be as deep as reaching the Apāya regions.

In contrast, some Dullabha Saṅgha will happily guard his 227 Sīla-sikkhāpadas, knowing that he does not have the chance to guard these in his lay life. He follows instructions and guidance of his teachers. He cultivates all three Sikkhās namely Sīla Sikkhā, Samādhi Sikkhā, & Paññā Sikkhā. In accordance with the perfection of his Pāramitā, he will benefit to the point of reaching Magga Ñāṇa, Phala Ñāṇa, and Nibbāna.

Even if his Pāramitā is not mature enough to reach Magga Ñāṇa, Phala Ñāṇa, and Nibbāna in this very life; he can attain Sotāpannahood, Sakadāgāmihood, Anāgāmihood, Arahantahood and eventually reach Nibbāna in his future lives during the Sāsana of the future Buddhas.

During the time of the Buddha Vipassi, one noble man faced the loss of his relatives, as well as his fortune. He entered the life of monk and strived hard to achieve the Dhamma. After a week, all his unhappiness and worries diminished. He left the monastery and returned to the life of layman. After his due life

span, when he passed away, for the period of 91-world systems, he enjoyed the existences outside the Apāya region. When Gotama Buddha's Sāsana appeared, due to his Pāramitā Kusala of seven day's practice in monkhood, he became an Arahanta (one who reaches the state of final emancipation), together with four Patisambhidā (Analytical Insight) and six Abhiññā (Supernormal Power). He was well known as Sattaratta Pabbajita Thera. Therefore, Dullabha monkhood is difficult to achieve and once achieved, one will benefit from it to the greatest degree of reaching the Nibbana.

(b) Initiation is allowed only with the consent of the parents.

It is necessary for a postulant (monk-to-be or novice-to-be) to obtain permission for ordination from his parents. If the Preceptor (spiritual teacher) ordains the postulant without the permission of his parents, the Preceptor is at fault. Buddha had admonished that the Preceptor will be considered guilty of Āpatti (offences).

The cause for requiring prior parental consent to enter monkhood occured just after Buddha became fully enlightened. Accompanied by twenty thousand Arahantas, from Rājagaha, Buddha went to visit his father King Suddhodana in Kapilavatthu. On the third day of Buddha's arrival, there was the wedding celebration of Buddha' brother Prince Nanda and Princess Rūpanandā.

Buddha was invited to receive Maṅgala Dana. Upon leaving the palace, Buddha placed his alms-bowl in the hand of Prince Nanda.

Although Prince Nanda did not wish to follow Buddha to the monastery, but out of sheer love and respect, he carried the alms-bowl and followed Buddha to the Nigrodhārāma monastery. When he reached the monastery, Buddha ordained him as a member of the Order.

Princess Yasodharā sent her son, seven-year old Prince Rāhula to ask

for his inheritance from his father,the Buddha. Buddha told Rāhula that, instead of the Lokiya (worldly) inheritance, he would give Rāhula the best which was Lokuttara (supra-mundane) inheritance. Buddha asked Venerable Sāriputta to initiate Prince Rāhula into the novicehood.

Because Buddha admitted his brother Nanda and his son Rāhula into the Sāsana without the consent of the father King Suddhodana, the king was disappointed and unhappy. The king approached the Buddha and requested not to cause such unhappiness to the parents of future novices, the postulant should not be ordained without the consent of the parents. Buddha responded and laid down the rule that the Preceptor is required to ask whether the postulant has obtained the permission from his parents. Only when the consent is confirmed, can he proceed with the ordination.

(c) When to initiate, with or without the consent of the parents.

For the purpose of "consent to ordination", parents refer to natural parents ie. biological father and mother. Adoptive parents are not considered in this matter. Without their consent, one can be ordained. When one of the parents had passed away, then it requires permission only from the surviving parent. It is also necessary to ask the permission of the parents who are spending the life of monkhood. When the father wishes to ordain himself, in the same time he wishes to ordain his son; the permission from the mother of his son is necessary.

When the postulant arrives at the monastery, without having asked permission from his parents, he should request the Preceptor to go personally to ask consent, or someone be sent to ask consent. Or, the postulant himself can be sent there to ask consent.

When the Preceptor asks the postulant about the permission from the parents, the postulant replies in the affirmation, if the Preceptor is rest assured, then only he can be ordained. If the Preceptor has doubts, he should not be ordained. If the Preceptor goes ahead with the ordination, even though he has doubts; the Preceptor is said to have

commited an offence (Dukkaṭa Āpatti).

When parents are separated due to the marital problem, and if the postulant is living with his mother, he should not get the consent of the father for ordination. His mother's consent alone is sufficient. Likewise, when living with the father who is separated from the mother due to marital problem, the postulant requires the consent only of the father to enter the Sāsana.

After a brief period of monkhood he may leave the Sāsana, due to his feeling of boredom in the Sāsana or due to some other circumstances. Then again, he wishes to become a monk once more. It is necessary to obtain the permission from the parents again. If he leaves the Sāsana to lead the life of a layman may be hundred times, and then wishes to re-enter the life of a monk an equal number of the times, he needs to get the permission from his parents all the same.

If the parents of a young boy happened to request the Preceptor that— "When this boy wishes to become a novice, please initiate him. Whenever this boy comes to you, please initiate him."

If the parents had done that once, the Preceptor can initiate the boy as a sāmaṇera without the prior permission of the parents. When the sāmaṇera reaches the age of twenty, and he wishes to be fully ordained, the Preceptor can go ahead without the permission of the parents. But having stepped down as a sāmaṇera, he may go back to the life of laity and later wishes to be ordained. Then he needs to ask the permission from the parents again .

Sometimes, a boy may have arguments with his parents, and he does not wish to go back and ask for permission. So, he informs the Preceptor that, if the Preceptor refuses to initiate him,

— he would set the monastery on fire,
— he would torture the monks,
— he would jump from a tree and commit suicide,
— he would join the band of bandits, insurgents, etc.,

or he would go far away from home.
In that case, in order to save a life, the monk can initiate him into the novicehood. If a man comes and threatens the monk in the same manner, in order to save a life, the monk can ordain him.

(d) The procedure for shaving off the hair of the Dullabha postulant.

Before shaving off the hair of the Dullabha postulant, the Saṅgha-community in the monastery must be informed of that. Not even a single strand of hair must be cut without fulfilling the above requirement. If the postulant finds it difficult to inform all Saṅghas, his hair can be cut in one Sīmā hall which is 100 feet in length and 50 feet in breadth. In the case of a layman shaving the hair of the postulant, it is not required to inform all the Saṅgha in the monastery.

One time, a son of a goldsmith had quarrelled with his parents, and he ran to the monastery. He requested a monk to initiate him into novicehood. The monk complied. Parents followed and asked some monks whether or not they had seen their son. During Buddha's time, the monasteries had large number of monks that, when one monk took responsibility to ordain, the other monks might not be aware of it. So the monks replied that they had not seen. However the parents found that their son had already been ordained. They accused the monks of having lied to them. They accused the monks of violating their Sīla. They called the monks Dussila monks (monks of bad character). For that reason, Buddha laid down this rule. Before shaving the head of hair, all monks in the monastery must be informed of this event.

During the time when the hair is being cut, the postulant should recite the " Taca-pañcaka-Kammaṭṭhāna"
(meditation on the five parts of the body)
"Atthi imasmiṃ kāye kesā, lomā, nakhā, dantā, taco --
asuci, jegucchā, paṭikkūlā, nijjīvā, nissattā."

"There are in this body hair of the head, hairs of the body, nails, teeth and skin, which
by colour, by shape. by odour, by habitat, and by location, are repulsive (unclean), abominable, filthy, lifeless and unsubstantial;

They are just the element of hardness (Pathavi-dhātu).
they are not my body,
nor my possession.
not "me" !
Anicca, Dukkha, Anatta."

To rid the head of its bad odour after shaving, it is stated in the scriptures the head should be rubbed with tumeric powder or soap powder. Main idea is to get rid of the odour. Carbolic soaps, etc. will also serve the purpose.

After that the postulant should go to a monk who can be his Upajjhāya (The Preceptor). He should put a piece of cloth or a towel across the shoulders. He then asks the permission to be ordained. If someone robes himself with the yellow robe and calls himself a Saṅgha, without being permitted by a Preceptor, it will literally be termed as "illegal ordination, ie. he steals to robe". He is in the guise of the good monks of the Sāsana. It is considered as "stealing of the facade of the Sāsana". He can never be initiated or ordained any more. He becomes the loser in this Sāsana.

Therefore the postulant should hand over his own robes to the Saṅgha teacher who has been a bhikkhu for at least ten years, and who is worthy of being a Preceptor.

The eight compulsory requisites (Parikkhāra) of a novice are :-

(1) An alms-bowl (patta)
(2) A double-fold outer garment robe (Dukutta or Saṅghāṭi)
(3) An upper garment robe (uttarāsaṅga)
(4) An under garment robe (antara vāsaka)

(5) A water strainer (dhammakaraṇa)
(6) A girdle (kāya bandhana)
(7) A razor (vasika)
(8) A needle with thread (sūci)

(e) How to hand over the robes to the Upajjhāyācariya.

The postulant squatting respectfully in front of the Preceptor and holding out the robes in his two hands recites thus;

" Sakala vatta dukkha nissaraṇa Nibbānassa sacchikaraṇatthaya imam kāsāvaṃ gahetvā pabbājetha maṃ bhante anukampaṃ upādāya."

" Venerable Sir, in order that I may escape from all possible saṃsāra dukkha, so that I may realise Magga Ñāṇa, Phala Ñāṇa, & Nibbāna as quickly as possible; would you kindly accept this robe, so as to initiate me, and out of your compassion please initiate me."

He can say it either in the Pāli language or in his own language. Having said thus, he hands over the robes to the Preceptor.

(f) How to ask back the robes from the Upajjhāyācariya.

The postulant, squatting respectfully in front of the Preceptor folds his two hands above his forehead, and recites thus;

" Sakala vatta dukkha nissaraṇa Nibbānassa sacchikaraṇatthāya etaṃ kāsāvaṃ datvā pabbājetha maṃ bhante anukampaṃ upādāya."

" Venerable Sir, in order that I may escape from all possible saṃsāra dukkha; in order that I may realise Magga Ñāṇa, Phala

Ñāṇa, & Nibbāna as quickly as possible; would you kindly return to me the robes, and out of your compassion please initiate me".

Then the postulant divests himself of all his layman's clothes and wears the yellow robes of the Buddhist Novice. The length of the under garment robe should be about five inches below the knee cap. The upper garment robe should reach two and a half inches below the knee cap. Having done that, he comes back to the Preceptor and asks for the permission to enter the Sāsana as a sāmaṇera.

The postulant squats properly, facing the Preceptor and supplicates for formal initiation.

Request for the admission to the Order.

The postulant says thus;

" Bhante saṃsāra vatta dukkhato mocanatthāya pabbajjaṃ yācāmi."

" Your Venerable Sir, in order to be liberated from the rounds of suffering in the saṃsāra, I beg for admission into the novicehood."

Having asked for the permission to enter the Sāsana,in order to be free from the major faults and minor faults that he may have done in his previous lives, as well as in this life; the postulant pays homage to the Ti-saraṇa in the following manner.

" Okāsa (meaning - asking for permission), okāsa, okāsa; in order

that all possible faults of kāyakamma, vacīkamma, manokamma be absolved; so as to have longevity, good health, freedom from dangers, and to acquire Mangala (blessings); -I pay homage to the three noble Ratana (gems), namely the Buddha Ratana, Dhamma Ratana, Sangha Ratana as well as the Teachers, with great respect, with great admiration, full of veneration, humble and serene, holding my folded hands above my forehead, I pay my obeisance".

Taking refuge in the three Ratanas and pledging to observe the ten precepts.

The ten precepts of a sāmaṇera shall then be administered by the Preceptor.

" Aham bhante tisaraṇena saha dasa sāmaṇera pabbajjā silaṃ dhammaṃ yācāmi; anuggahaṃ katvā silaṃ detha me bhante."

" Permit me ! I ask Venerable Sir, for the ten Precepts of a novice, together with the three Refuges. Please have compassion on me and grant me the Precepts."

The above should be repeated either in Pāli or in one's own language; inserting Dutiyampi (again for the second time), and Tatiyampi (again for the third time).

Then the Preceptor leads intoning the following - one time, and the novice has to repeat three times.

" Namo tassa bhagavato arahato sammāsambuddhassa."
" Homage to Him, the Blessed One, the Exalted One, the Fully-Enlightened One."

Then the Preceptor leads intoning the Three Refuges (Ti-saraṇa) and the novice follows.

" Buddham Saraṇaṃ Gacchāmi"
" I take refuge in the Buddha."
" Dhammam Saraṇaṃ Gacchāmi"
" I take refuge in the Dhamma."
" Saṅghaṃ Saraṇaṃ Gacchāmi"
" I take refuge in the Saṅgha."

To become a sāmaṇera, taking refuge in Ti-saraṇa is most important. Only when the postulant can pronounce the Ti-saraṇa correctly, he becomes the sāmaṇera. The Elders pay greatest emphasis on the postulant's ability to pronounce the Ti-saraṇa properly.

In the ordination ceremony, it is considered that the ordination is complete and successful if the Preceptor can read out the kammavācā text (the ordination ritual) with correct pronunciation. In the initiation ceremony, the Preceptor should pronounce the Ti-saraṇa correctly, and the postulant should pronounce the Ti-saraṇa correctly. Only when both parties pronounce it correctly, then the initiation ceremony is successful. If one party pronounces the Ti-saraṇa improperly, the ceremony is not successful.

To pronounce properly means -- to pronounce in hard tone the words (syllables) which require hard intonation; and to pronounce in normal tone the words (syllables) which require normal intonation.

" Bud DHAṂ Saraṇaṃ Gac CHĀ mi"
" DHAṂ " & " CHĀ " - are to be pronounced with hard tone.

" DHAṂ maṃ Saraṇaṃ Gac CHĀ mi"
" DHAṂ " & " CHĀ " - are to be pronounced with hard tone.

" Saṅ GHAṂ Saraṇaṃ Gac CHĀ mi"
" GHAṂ " & " CHĀ " - are to be pronounced with hard tone.

"Hard tones" need not be so hard that the whole body of the postulant should shake in his effort to articulate it. To pronounce it more noticeably

harder (louder) than the rest is all that is required.

If both the Preceptor and the postulant can pronounce
(a) "DHAṂ", "CHĀ", "GHAṂ" in the hard tone,
(b) and the rest in normal tone ,
(c) as soon as " Tatiyampi Saṅ GHAṂ Saraṇaṃ Gac CHĀ mi" is uttered; -the postulant becomes a fully-initiated sāmaṇera.

(The further procedures of taking ten precepts etc. are just the cultivation of the moral and spiritual discipline, meaning his Sīla-sikkhāpada.)

The next step is for the Preceptor to counsel the sāmaṇera to observe ten precepts. They are as follows :-

1. Pānātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to destroy the life of beings.
2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to take things which are not given.
3. Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to partake in sexual conducts.
4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to tell falsehood.
5. Surāmeraya-majja-pamadaṭṭhana veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to take intoxicants.
6. Vikāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to take any food after midnoon until dawn next morning.
7. Nacca-gīta-vādita-visūkadassanā veramaṇī-sikkhāpadaṃ samādiyāmi.
   I undertake to observe the precept not to participate watching any dancing, singing and playing of musical instruments.
8. Mālāgandha vilepana dhāraṇa maṇḍaṇa vibhūsanaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

I undertake to observe the precept not to use flowers, perfumes, or any other cosmetics.

9. Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.
I undertake to observe the precept not to use high and grand seats and beds.

10. Jātarūpa-rajata-patiggahaṇā veramaṇī-sikkhāpadaṃ samādiyāmi.
I undertake to observe the precept not to engage in monetary matters and in the handling of gold and silver.

(g) Offences and punishments associated with the ten Sīla-sikkhāpadas of a Sāmaṇera.

Out of the ten precepts that he has taken, if he breaks any one of the first five precepts (in the serial number of 1, 2, 3, 4 & 5), he is considered to have committed heavy (serious) offence. He automatically becomes a layman. He shall be disrobed and expelled from the order. All the ten sīlas that he has taken are all nullified. He needs to re-take the sīla again. It is termed **Excommunicable Offences.** There are ten excommunicable offences.

If any one of the last five precepts (in the serial number of 6, 7, 8, 9, 10) are broken, the sāmaṇera is considered to have broken only that particular sīla. When the Preceptor gives him punishment such as carrying sand (termed "sand-punishment"), or carrying pails of water (termed "water-punishment"), the repentance will erase the offence. It is termed **Punishable Offences.** There are ten punishable offences.

(h) Combination of two Sikkhāpadas and separation of two Sikkhāpadas.

When a layman takes eight precepts, " Nacca-gīta-vādita-visūkadassanā-mālāgandha-vilepana-dhāraṇa-maṇḍaṇa-vibhūsanaṭṭhānā"; all are grouped as one sīla-sikkhāpada.

In the case of sāmaṇera,"Nacca-gīta-vādita-visūkadassanā" are grouped as one sīla-sikkhāpada, and "Mālāgandha-vilepana-dhārana-maṇḍaṇa-vibhūsanaṭṭhānā" are put in another separate sīla-sikkhāpada.

In the " Nacca....visukadassanā "-sikkhāpada; dancing, singing, playing the musical instruments, and watching, listening are all forms of indulgence in sensual pleasures.

In the "Mālāgan... vibhūsanaṭṭhānā" - sikkhāpada; wearing flowers, using cosmetics, using perfumes are all forms of indulgence in sensual pleasures, too.

Since they are all indulgence in sensual pleasures; for eight-preceptors — all these pātimokkha restraints can be put in one rule (one sīla -sikkhāpada).

For the sāmaṇera,

(1) " Nacca....visūkadassanā" - sikkhāpada concerns with the acts of -- dancing himself, singing himself, playing the musical instruments himself; having others to dance, sing, play musical instruments for him; going to places where others are dancing, singing, playing music, and watching them. It concerns both verbal action as well as bodily action; done by himself as well as others doing it for him.

(2) " Mālāga....vibhūsanaṭṭhānā" - sikkhāpada concerns with the acts of -- wearing flowers himself, wearing cosmetics himself,using perfumes himself. They concern him and his own body; no one else is involved.

(1) " Nacca....visūkadasanā" - sikkhāpada deals with himself as well as others, verbally and bodily; whereas

(2) " Mālāga....vibhūsanaṭṭhānā" - sikkhāpada deals with himself in bodily action only. So they are separated as two different sikkhāpadas for the bhikkhus.

(i) Concerning the "Uccāsayana-Mahāsayanā" - sikkhāpada.

The sāmaṇera shall not sit on high and grand seats.

Seats with legs (supports) more than two feet (24 inches) high are not allowed. A couch or a settee which is two feet higher than the floor is considered " Uccāsayana". Monks, sāmaṇera, 8-preceptors should not sleep nor sit on them. Having cut the supports to become shorter than two feet, they can then be used.

Seats with supports which are decorated with the figures of lions, tigers are considered grand - " Mahāsayanā ". Bedding stuffed with silk - cotton is also considered grand. If the figures are removed from the seat, if the cotton is removed from the bedding; then monks, sāmaṇeras, 8-preceptors can make use of them. An exception is made of a square bed. Even though the supports are higher than two feet, monks, sāmaṇeras, 8-preceptors can use it.

However, any seats, couches or square beds when spreadover by the carpets, they become grand. Monks, sāmaṇeras, 8-preceptors cannot use them. However, carpets are allowed to be used when spread on the ground.

(j) Concerning the " Jātarūpa-rajata-paṭiggahaṇā " - sikkhāpada.

Not engaging in the monetary matters, not handling of silver & gold; means -not accepting and not touching them. When offered, although his mind longs for them; if a monk, or a sāmaṇera rejects them physically and verbally (saying that these are not compatible with a bhikkhu); he is free from fault. When he rejects these (gold, silver & money) as unsuitable for the bhikkhu mentally, even though he does not reject these (gold ,silver & money) verbally and physically; he is free from fault.

Buddha for the benefit of the bhikkhus. Most beneficial would they be for the monks and sāmaṇeras who are committed to strict observance of the rules.

(k) Things that monks cannot touch.

The body of female human,
female animal,
the clothings of women,
including the ring made of palm leaves, the decorative jewellery,
miniatures of female figures,
food container with the figure of a hen as decor,
the box of match-stick with a "female-deity" as its brand,
the calendar with female picture inside,
all forms of pictures which have women in them,
seven kinds of paddy seeds,
all kinds of edible fruits on their trees,
all kinds of edible leaves still unplucked,
a pile of fruits that people purposely put down,
a pile of vegetation that people purposely put down,
the gold leaves that are to be pasted on the Buddha-statue,
the stone or rock from which gold is to be obtained,
such ten types of jewels,
weapons such as gun,
net, trap, basket for trapping etc. of the hunters,
all musical instruments,
cash — are all the things that monks cannot touch.

If the female-clothings are remade as robes,seat-spread, etc. and offered to the monks, they are allowed to be used. If paddy or rice is spread along the road and there is no other space to avoid; then monks can walk over it. If jewels are donated as part of the monastery, they can be used. If there is a figure of a woman on one part of the thing that is being donated, it can be used by removing the figure.

Having taken the ten-precepts, the postulant goes forward to a senior monk,

(a) who has been a monk for more than ten years and
(b) who is worthy of being a Preceptor;

and asks the monk to act as his Preceptor.

(I) Those who cannot be ordained.

1. The postulant who does not have a Preceptor cannot be ordained.
2. The postulant cannot be ordained, having the community of monks (Saṅgha) as his Preceptor (Saṅgha Upajjhāya).
3. The postulant cannot be ordained, having the Group (Gaṇa) as his Preceptor (Gaṇa Upajjhāya). If a monk allows the postulant to ordain with his group as the Preceptor, the monk is faulty with Dukkaṭa Āpatti (bodily done wrong action).

A monk who has been ordained less than ten years cannot be appointed as a Preceptor. Even if the monk has been ordained for more than ten years, and if he is found unskilful in the matters concerning (greater rites, lesser rites of) Vinaya Rules, he cannot be appointed as a Preceptor. The monk who allows that monk to be a Preceptor is faulty with Dukkaṭa Āpatti.

Therefore, the postulant is required to seek a monk with the experience of over ten years of monkhood and worthy of being a Preceptor. He then utters the followings.

"Upajjhāyo me bhante hohi"

"Your Venerable Sir, please be my Preceptor"

When living together in a family unit, there exists the head of the family - the parents. In the workplaces, there exists the head of the office. Likewise, there exists monks in the community of Saṅgha who are called the Preceptors.

(m) The meaning of " Upajjhāya "

Upa close touch
jjhāya the master who supervises in teaching the dullabha postulant regarding the greater rites, lesser rites; as well as the heavier faults and lighter faults.

Upajjhāya teacher (the Preceptor) is the one who, with mettā (loving-kindness) and karuṇā (compassion) as his intention, instructs the dullabha postulant so that he can be free from all greater faults and lesser faults while in the Sāsana; so that he can practise the noble habits in the Sāsana completely and successfully. The dullabha postulant will benefit if he pays his closest attention to this teacher.

When the monk-to-be has become the sāmaṇera and uttered
" Your Venerable Sir, please be my Preceptor",

the Upajjhāya replies
" Pāsādikena sampādehi".

Throughout his time in the Sāsana, that reply is the most sacred ovāda (advice) given by the teacher.

Pāsādikena - With the personality of graceful bodily behaviour as well as graceful verbal behaviour
Tividha sikkham - The noble Sāsana, namely threefold sikkhā
Sampādehi - May these be endowed with you .

It is the very first instruction in summary of the ways of verbal and bodily behaviour of the monks in the Sāsana.

Running, abrupt sitting, abrupt standing, abrupt change of postures; all these are considered ungraceful and the monk should rid himself of these habits. With the consciousness of being a monk, or with his meditative awareness, the monk should go about his graceful walking, standing, sitting, lying down, standing up, bending, stretching etc.

Bearing in mind that he is a monk and hence behaving mindfully all the time is called the graceful bodily manner of the Sāsana.

While living within the fram work of the Sāsana, all the usages such as

"Mother", "Mummy", "Daddy",
"Uncle", "Aunty", "Brother",
"Sister", "I", "You", etc.

are considered ungraceful. These terms must not be used.
Among fellow monks, fellow sāmaṇeras when addressing each other, the terms such as

" Your Venerable Sir ",
" Bhante ", - meaning "you" in layman's term;
" Your humble disciple ",
" Your pupil ", - meaning "I" in layman's term;
" Yes, Venerable ",
" No, Venerable ",
" Yes, Bhante ",
" No, Bhante ", - etc. are used.

When addressing the lay devotees, such terms as

" Dāyaka ",
" Dāyī ", "Dāyikā ",
" young Dāyaka " ,
" young Dāyī " , " young Dāyikā ",

- " Dāyaka " means "male supporter" ;
" Dāyī " , " Dāyikā " means "female supporter ".

These terms of address are called the polite and graceful usages of verbal manner of the Sāsana.

(n) The five benefits of cultivating the graceful behaviour.

1. Those who have not found respect in the Sāsana, will find respect now.
2. Those who have found respect in the Sāsana, will find more respect now.
3. It is called "following the rulings of our Buddha".
4. Later generation will follow suit too.
5. That bhikkhu's mind will be clean and clear.

Having instructed thus, in addition to the graceful behaviour, the Preceptor will go on to urge the new bhikkhu to strive and fulfill as much as possible his Sīla-sikkhā, Samādhi sikkhā, and Paññā-sikkhā. The student postulant acknowledges "Āma bhante" meaning "Yes Sir".

Bhante - Your Venerable Sir
Āma - All will be accomplished as instructed.

The end of novice initiation.

CHAPTER 2.
THE HIGHER ORDINATION OF MONK (Upasampadā - Kamma)

(a) Requirement of the permission from the Saṅgha assembly.

The dullabha postulant after being initiated into sāmaṇerahood, goes to the Sīmā hall (the ordination hall) where a number of Saṅgha assembles, and asks the assembly to grant him the permission for higher ordination.

" Your Venerable Sirs, please have compassion on me and help me rise out of the defiled Akusala-Kamma, and help me situate at the pure Kusala-Kamma. Kindly raise me out of the inferior state of sāmaṇerahood and please put me at the superior state of a virtuous monk. Please pick me out of the turbulent whirlpool-like stream of Saṃsāra and help me situate at the land called Nibbāna."

The reason for requiring the permission from the saṅgha assembly is found in the following incident:
During the time of Buddha Gotama, a man went forth to become a monk. Right after the ordination, he committed an act which should not have been done by the bhikkhu. When other saṅghas criticised him, he retorted rudely to the effect that " why did they bother to ordain him in the first place when he never begged them to do so."

Therefore, Buddha laid down the rule that only when a postulant asks the Saṅgha assembly for permission, he can be ordained. If the assembly ordains the monk without his actual verbal request, the Saṅgha assembly is to be considered guilty of Dukkaṭa Āpatti (bodily done wrong action).

(b) Those who are with disease cannot be ordained.

The next procedure is to go in front of an authorised member of the assembly. That monk is called Sammuti Saṅgha - a monk who is given the duty to question and select the postulant. He will ask whether or not the postulant has any of the five diseases namely :

1. Kuṭṭhaṃ = leprosy,
2. Gaṇḍo = boils,
3. Kilāso = scrofula, eczema itch,
4. Soso = asthma, consumption, cough,
5. Apamāro = epilepsy.

If the postulant has one of those diseases, he cannot be ordained. The reason for not doing so occured during the time of Buddha. In the country called Magadha, people were infected with some of these diseases. The famous physician Jīvaka was the one who knew how to treat these diseases. But Jīvaka was treating only the Saṅgha members. So, many people became monks so as to get treatment from Jīvaka.

A monk who as soon as his illness was cured, left the Saṅgha life. Healer Jīvaka found out about him and went to suggest the Buddha that diseased people should not be ordained. Thus Buddha laid down the rule that diseased person cannot be ordained. If a monk allows that to happen, that monk is considered guilty of Dukkaṭa Āpatti.

(c) Those who are not human beings cannot be ordained.

After questioning him on diseases, the Sammuti Saṅgha will ask the postulant whether or not he is truly a human being. If the postulant is not a human being, but a celestial being or an animal, he cannot be ordained.

During the time of Buddha, there was one Nāga (a celestial serpent or dragon) who had the power to take on the appearance of a human

being. Being disgusted with the life of a nāga, it went to the monks in the guise of a human being and asked to be ordained. The monks complied. The nāga-monk shared a room in the monastery with a human monk. One day, the human monk got up early in the morning and did his walking meditation in the open space outside the monastery. The nāga-monk having the room to himself fell asleep soundly. When sleeping soundly, the original features of nāga reappeared. The whole monastery was filled with the snake's body. The folds of the snake's body occupied even the window-sill. When the other monk opened the door to enter the monastery, he found the monastery filled with the body of the snake. He shouted and the other monks nearby came to him. The sounds woke the nāga-monk who sat up in his room. When the monks asked him who he was, he replied that he was a nāga.

The case was reported to the Buddha. Buddha explained to the nāga monk that —
" Nāga animals were not eligible to the Vipassanā Ñāṇa, Magga Ñāṇa, Phala Ñāṇa and Nibbāna. Therefore they cannot prosper in the Sāsana."

Buddha advised him to go back to his nāga-land and take up the habit of good sīla. Pretty soon he would achieve the life of human being. The nāga was very upset and left the monastery crying.

Buddha explained further to the monks that a nāga will reveal its true form or origin when —
1. a male nāga has intercourse with a female nāga, or
2. he sleeps soundly.
" Therefore, O monks, animal such as nāga who cannot prosper in the Sāsana must not be ordained. If he has been ordained without knowing of his origin; when known, that status of monkhood must be taken away from him."

(d) Those who are not male cannot be ordained.

Then the Sammuti Saṅgha questions the postulant whether or not he

is really a male. If he is not a male, he cannot be ordained, not even be initiated.

During the time of Buddha, an eunuch went to the monks and got himself ordained. That person approached young monks and suggested to them to have sex with him. The young monks scolded him and chased him away from them.

Then he approached the older sāmaṇeras and suggested to them to have sex with him. They too scolded him and chased him away from them. Then he approached mahouts and stable-hands, and suggested sex. They committed sexual misconduct. The mahouts later spread the words that some monks in a monastery were not men, they were eunuchs. Those monks (meaning the eunuchs) were molested by all the other monks (meaning the male monks). They alleged that all monks indulged in sexual misconduct. Therefore Buddha forbade eunuchs to be ordained into the Sāsana.

(c) Those who are slaves cannot be ordained.

The Sammuti Saṅgha will enquire the postulant whether or not he is a free man. If he belongs to one of the four types of slaves, he cannot be ordained.

During the time of Buddha, a slave ran away from his owner and found his way to a monastery where he later became a monk. The owner claimed that the monk was his slave, and tried to arrest him.

When the other monks protested because King Bimbisāra allowed monks to enjoy free pardon, the onlookers commented to the effect that these monks allowed and ordained slaves who were not released by their owners. Therefore Buddha laid the rule that slaves cannot be ordained. The monk who does otherwise is guilty of Dukkaṭa Āpatti.

(f) Those who are in debt cannot be ordained.

The Sammuti Saṅgha will ask the postulant whether or not he is free of debt. If the postulant is still in debt, he cannot be ordained.

During the time of Buddha, someone with debt ran away and became a monk. When the creditor came across the monk, he tried to arrest him. The other monks interfered and explained that King Bimbisāra allowed free pardon to the Saṅgha. The onlookers commented to the effect that these monks allowed and ordained people who still owed money to others. Therefore Buddha laid down the rule that a person in debt cannot be ordained. The monk who allows ordination is guilty of Dukkaṭa Āpatti.

(g) Those who are not exempted from the government service cannot be ordained.

The Sammuti Saṅgha will ask the postulant whether or not he is exempted from government service. If he is still in service, he cannot be ordained.

During the time of Buddha, in the rural outskirt of the kingdom of King Bimbisāra, there arose rebellions. The King ordered his ministers to send out the troops. The ministers gathered soldiers and sent them to the trouble spots. The soldiers thought that

" fighting in the war was a way of committing bad deeds;
it increased Akusala Kamma (bad merit) in them;
going forth to be a monk was free from Akusala Kamma and
it increased Kusala Kamma."

So they went to the monks and requested to be ordained. When the ministers checked the troops, they found out that there was a decrease in the number of soldiers because they had gone forth to become monks. The ministers blamed the Saṅgha and reported to the King.

The King asked the Judges how they should punish those who ordained the government employees.
The Judges decided -

to cut off the heads of the Upajjhāya-teachers,
to cut off the tongues of the Kammavācā-reader monks, and
to break one rib of the Kāraka-saṅgha (doer-monk).

Upon hearing the verdict, the King went to the Buddha and told him of the happenings.

" O Lord Buddha, if the kings do not have much respect towards the Sāsana; due to some minor faults, the Saṅghas can get tortured and killed. Therefore government employee should not be ordained."

Buddha thus laid down the rule that a government employee cannot be ordained. If a monk allows otherwise, he is guilty of Dukkaṭa Āpatti.

(h) Those who have not obtained the permission from their parents cannot be ordained.

The Sammuti Saṅgha will ask the postulant whether or not he has obtained the permission from his parents. If he has not obtained the permission, the postulant cannot be ordained.

One time Buddha ordained his brother Prince Nanda and his son Prince Rāhula without asking the permission of his father, King Suddhodana. King Suddhodana was very unhappy about it. He requested Buddha not to ordain without the permission of both parents.
Therefore if a monk ordains someone without the permission of both parents, he is guilty of Dukkaṭa Āpatti.

(i) Those who are under twenty years of age cannot be ordained.

The Sammuti Saṅgha will ask the postulant whether or not he has

reached the full age of twenty years. The age of "twenty" includes the time he spent in his mother's womb. Age "twenty" is counted as two hundred and forty months, or in days it is seventy two hundreds days. If the postulant has not reached that age, he cannot be ordained.

One time Buddha was residing in Jetavana monastery in Rājagaha. There existed a group of 17 friends, the most senior was called Upali. He told his friends that he was going to be a monk, and the rest, asked their parents' permissions to become monks themselves.

In the monastery, early in the morning, they asked for porridge, food, fruits etc. When not given, they cried, and left their excrements in the beds. When Buddha heard of the cries of the young boys, Buddha questioned Venerable Ānanda. Buddha explained that people under the age of twenty are intolerant of weather, thirst and hunger as well as pain and ailments. Therefore people under twenty cannot be ordained. If a monk does otherwise, he is guilty of Dukkaṭa Āpatti.

(j) Those who do not have alms-bowl and three robes cannot be ordained.

The Sammuti Saṅgha will ask the postulant whether or not he has an alms-bowl and three robes in his possession. If he does not have these, he cannot be ordained.

There was a time when people without these basic requisites were allowed to become monks. Because they did not have robes, they went around town unclothed. Because they did not have the alms-bowl, they went for alms-round with bare hands. People looked down on them and said they behaved just like the Titthiya (people with wrong view). Therefore Buddha admonished that people without an alms-bowl and three robes cannot be ordained.

Later the monks allowed a postulant to be ordained with the borrowed alms-bowl and robes. After the ordination, they took back the alms-

bowl and robes. The monks went for alms-round naked and bare handed.

People said again that they were just like the Titthiya. So Buddha forbade the postulant to be ordained with borrowed alms-bowl and borrowed robes. The monk who allows otherwise is guilty of Dukkaṭa Āpatti.

So as to make the Kammavācā reading easier, the postulant is to be given a temporary name such as Nāga. The Upajjhāya teacher is also temporarily named Venerable Tissa. Then the Upasampadā Ordination Ceremony can commence by going inside the Sīmā hall to read the Kammavācā (the ceremonial compendium prescribed to be read in the ordination ceremonies and other monastic rites). There it requires the presence of five signs to be a successful and complete ordination.

(k) The 5 characteristics required for a successful ordination

1. The postulant is free from the 13 types of persons who cannot be ordained. He must be a male human who is worthy of being ordained.

2. He must be free from five types of serious diseases. He must be free of debt. He must be free from the danger of being not allowed to ordain by his parents.

3. The Sīmā hall is not one of those 11 types of Vipatti Sīmā (failing Sīmā) but a complete and perfect Sīmā hall.

4. In majjhima desa (the middle country) such as India, ten monks are required for the ordination; in non-majjhima desa (countries other than the middle country) such as Myanmar only five monks are required. They all sit within four feet radius of each other in the Sīmā hall.

5. The completion of the five initial procedures before beginning of the ordination.

NOTE: When people visited Buddhagayā, and while there they sometimes decided to ordain into monkhood. They tend to forget that India is the majjhima desa that requires ten monks in the Sīmā hall. They went through the ordination with five monks as though they were in Myanmar. It is a fact worth remembering.

The end of the higher ordination procedure.

CHAPTER 3.
FULFILLING THE SĪLA-SIKKHĀPADA

(a) Instruction for the use of four dependable requisites

Once the ordination is successful, the first and foremost instruction given by the responsible teacher-saṅgha (including the Upajjhāya teacher) is on the subject of the dependable requisites and what are to be avoided. The new monk on his part must note to remember and follow accordingly.

When he becomes a monk, the requisites that he depends upon are-

(1) food,
(2) robes,
(3) monastery and
(4) medicine.

These four kinds are to be obtained in accordance with the Vinaya Piṭaka (rules and regulations that Buddha had laid down for the Saṅghas to follow).

The Vinaya being the life-blood of the Sāsana,
" the monk should be able to exist contentedly with whichever number of these four requisites he receives",
while his time as a monk is spent in either

(a) the responsibility of learning Buddhist Scriptures (Gantha-dhura) or
(b) the responsibility of meditating (Vipassanā-dhura).

Those two dhuras are called **the two bhikkhu dhamma** that a monk has to live by.

1. If there is no offering of food, a monk cannot ask for it verbally.

In that situation he is advised by the Vinaya rule that he must go from door to door asking for food by his standing behaviour only. With that food he must practise the two dhuras through the whole course of his life as a monk. But due to his merit and virtue, if he were offered by his benefactors either a regular dana, or an invitation to their home for the day's dana, he may depend upon them.

2. If there is no offering of robe, a monk must go and pick up discarded rags from the cemetery, rubbish heap or lanes, and sews them up into a robe, and dyes it. That robe is called Paṃsukūlika cīvara (soiled robe). With that robe through the course of his life as a monk, he must practise the two dhuras. But due to his merit and virtue, if he were offered cotton, wool, silk; he may depend upon these materials for his robes.

3. If there is no dwelling place offered to him, he can live under the tree, at the foot of the tree, and he must practise the two dhuras through the course of his life. But due to his merit and virtue, if his devotees were willing to build a dwelling place for him;the monastery may be made with four roofs, or two roofs, adorned with turrets and spires etc., and he may depend upon it as his dwelling place.

4. If there is no offering of medicine, he can use the rotten urine of the cow as his medicine, and he must practise the two dhuras through the course of his life. But due to his merit and virtue, if he were offered ghee, butter, cream, oil, honey or molasses; he may depend upon them as medicine.

The Buddha's advice is :

(1) to go from door to door for alms-round when lacking dana offering,
(2) to find the Paṃsukūlika robe when lacking robe offering,
(3) to live under a tree when lackig dwelling offering,

(4) to use the rotten urine of cow when lacking medicine offering.

In summary the advice seeks to instruct the monks : -

(1) to be contented with whatever dependable requisites that are available; and

(2) mainly to continue to practise the two dhuras regardless of circumstances and conditions for the entire course of his life.

When a monk is not contented with any available dependable requisites, and asks what he fancies from the devotees; he becomes an unclean, uncleansed monk because he consumes the unsuitable requisites. The devotees are burdened by his needs and, they lose respect for the monk. That was why Buddha instructed the monks to be contented with whatever dependable requisites available.

(b) When a monk requests for his fancy, it can cause the lost of respect and decline.

Request for his fancy is one reason for the lost of respect. One time, monks in the county called Ālavi, requested so frequently from the supporters that they lost respect for the monks. When they saw the monks, they hid away to avoid coming face to face with the monks. One day, the monks tried to build a small monastery by themselves. They called the devotees to help out, to send man-power, to send cows, to send axes etc. The requests were so frequent and so numerous that the devotees just ran away when came face to face with the monks. They closed the door of their houses and hid inside. At that time, the Venerable Ashin Mahākassapa visited the county. He went for his alms-round first before visiting the monks. People closed the door and hid inside.

Venerable Ashin Mahākassapa finished whatever little he received and afterwards went to the monastery. He enquired why it was so difficult to obtain food now whereas his impression of this town was that it

was a very easy place to obtain offering. The monks replied that people were afraid because of the requests they made. The Venerable Mahākassapa went to see the Buddha and informed him of the problem. The Buddha summoned those monks and told them a story about a Nāga king.

Long time ago, the Bodhisatta was born into a very rich Brahman family. He had one younger brother. After the death of their parents, they felt frightened and felt the urgency. Therefore they decided to become hermits. They built monasteries made of leaves near the river Ganges. The Bodhisatta's monastery was on the upper part of the river, the younger brother's was on the lower part of the river.

One day, a nāga (the celestial serpent or dragon) adorned with a ruby necklace travelled along side the river and came across the younger hermit's monastery. They became acquainted and conversed happily, and soon became intimate friends. The nāga visited the hermit every day to chat. After a long stay of talk, before taking leave, because of his fondness for the hermit, the näga discarded the human form, assumed his original form, encircled the hermit with his snake body and put his hood above the hermit's head. After a while only, he would release his coil and went back to his country. He behaved in that manner on his departure everyday.

The hermit felt frightened and started to lose weight. He became so emaciated that his thin ribs were conspicuous. One day,he went to visit his elder brother. When the elder brother enquired of his state of health and was told of the circumstances, he instructed the younger brother as follows:

" If you do not wish the nāga to visit you any more, when the nāga comes, before he sits down, ask for the ruby necklace. The nāga will go back without encircling you with his body. Next day when he comes, as soon as the nāga stands in front of the entrance of the monastery, ask for the ruby necklace. On the third day,wait for him at the bank of the river Ganges and as soon as the nāga surfaces out of the river, ask for the ruby necklace. By asking like that, the

nāga will never come to you again."

The hermit followed the instruction. After the third day of asking, the nāga stopped coming to the hermit. The nāga lost respect and love towards the hermit.

Similarly, being unable to feel satisfied with whatever dependable requisites offered, frequent request of the supporters is a cause of losing respect from them. A cause of the decline of Sāsana too. Therefore, so as to feel contented with whatever he obtains, the four dependable requisites earned by his own labour and exertion have to be mentioned in the first place.

It is necessary for the monks to distinguish four types of supporters so that they can avoid being at fault with the Vinaya rules, and then only, can they be the clean monks. If ignorant, they would become unclean monks. They can decline to the point of reaching the four woeful states.

The four types of supporters are :-

1. Those from whom the monk can ask, but not give.
2. Those to whom the monk can give, but not ask.
3. Those to whom the monk can ask, as well as give.
4. Those to whom the monk can neither ask, nor give.

1. Some supporters request the monk to ask from them anything including the requisites that he may need. But they never get round to attend to the chores of the monastery such as renovating or replacing the monastery, beddings, sweeping the compound, cooking food etc. The monk can ask from them, but he cannot give them his things.

Motto : Chores are never attended,
But have requested,
Can ask from them.

But must not give them his belongings.

2. Some supporters attend to the chores of the monastery such as renovating or replacing the monastery, beddings, sweeping the compound, cooking food etc. But they never get round to request the monk to ask from them anything including the requisites that he may need. The monk can give them his things, but he cannot ask from them.

Motto : Chores are attended,
But never requested,
Can give them,
But must not ask from them.

3. Some supporters request the monk to ask from them anything including the requisites that he may need. They also attend to the chores of the monastery such as renovating or replacing the monastery, beddings, sweeping the compound, cooking food etc. To these supporters, the monk can ask from them as well as give them his things.

Motto : Have always requested,
And chores attended,
Can ask from them,
As well as give them.

4. Some supporters never get round to request the monk to ask from them anything that he may need, nor attend to the chores of the monastery such as renovating or replacing the monastery, beddings, sweeping the compound, cooking food etc. To these supporters, the monk can neither ask from them nor give them his things.

Motto: Have never requested,
Nor chores attended,
Cannot give,
Neither can he ask from them.

By understanding these four categories, monks will ask from only those who can be asked in accordance with the Vinaya rules; and he can give his things to those who can be given in accordance with the Vinaya rules. By that, the monks will be free of faults, filled with clean Sīla and when they meditate ,the Samādhi (concentration) will come quickly to them. As the Samādhi increases, they will acquire complete Vipassanā Ñāṇa, they will prosper with Magga Ñāṇa, Phala Ñāṇa and reach Nibbāna.

(c) Four types of usages in the Sāsana.

In Sāsana, when using the four dependable requisites by the sāmaṇeras and monks; there differ four types.

1. Theyya Paribhoga - enjoyment through theft.

   Using the requisites without maintaining the Sīla-sikkhāpada is termed as - "stealing the belongings to use".

2. Iṇa Paribhoga - enjoyment through debt.

   Using the requisites without Reviewing (Paccavekkhanā) is termed as - "borrowing the belongings to use".

3. Dāyajja Paribhoga - enjoyment through inheritance.

   (a) When the puthujjana (worldling) monks use requisites with Paccavekkhanā, or
   (b) when the non-puthujjana monks such as Sotāpanna, or Sakadāgāmi, or Anāgāmi use requisites; it is called - "using one's own inheritance".

4. Sāmi Paribhoga - enjoyment by a master .

   When the Arahanta uses the requisites, it is called

- "using like the master (owner)",
because he is no longer the slave of Taṇhā .

Motto : Theyya - Iṇa,
Dāyajja,
Owner Sāmi,
Four of these,
Are the Paribhoga.

1. " Theyya Paribhoga - stealing to use" will cause the monk to suffer in the hell state for many lives to come in the saṃsāra, and face manifold punishments and sufferings.

2. " Iṇa Paribhoga - borrowing to use" will cause the monk to be like the saying, "because of debt, one becomes slave". He will sink into the deep pit of saṃsāra. He cannot find escape from the saṃsāra dukkha.

Therefore monks should acknowledge these facts and try to be free from these two paribhogas.

(d) To review whenever using the four dependable requisites.

Whenever he uses the requisites, so as not to incur any Iṇa- Paribhoga, the monk must review as follows:

1. While putting on the robe, the monk must reflect thus;

" I put this robe on not to acquire beauty,
but to protect myself from the heat and cold,
to cover up my body that I wear this robe."

He must try to reflect every time he puts on the robe. If he cannot manage everytime, at least once before dawn everyday the reflection must be remembered. Apart from the robes,whatever clothings he puts

on, he must reflect in the same manner.

2. While taking food, the monk must reflect thus;

" I eat this food not to enjoy,
nor to enhance my beauty,
nor to make a strong man of myself,
but to have strength to practise the habits of Sāsana,
and to practise the Vipassanā Satipaṭṭhāna dhamma to reach
Magga Ñāṇa, Phala Ñāṇa & Nibbāna."

If possible, every single mouthful must be reflected. Otherwise, at least once before dawn the reflection must be remembered. Apart from food, every thing else that he takes to consume must be done with reflection.

3. When staying in the monastery, the monk must reflect thus;

" I stay here to protect myself from the cold and heat, mosquitoes,
bad weather, all kinds of dangers,
to learn Buddhist scriptures safely,
to practise Vipassanā meditation."

If possible, every time he leaves the monastery, every time he enters the monastery, he must reflect it. Otherwise, at least once before dawn the reflection must be remembered. Apart from the monastery (building), bed, chair, mattress, sheets, mosquitoe net, the furniture must be used only with reflection.

4. When taking medicine, the monk must reflect thus;

" I take this medicine to eliminate the disease
so that there is no suffering from it.
Because when I am free of disease and suffering,
I can carry on with the two dhuras,
that is to learn the scriptures and
to practise Vipassanā meditation".

The monk must reflect thus everytime he takes medicine. Besides medicine, when taking anything that he depends on for his health such as drinking water, bathing etc., the monk must review also.

(e) To review in summary before dawn

" Between two dawns for this day,
including the slippers, lightings, umbrella, staff,
all dependable requisites - robes, food, monastery, medicine;
I use them not to play around,
nor to incite pride in me,
nor to enhance beauty in me,
nor to fatten the body.

This body is in fact nothing but the followings :

(1) Nissatta (it is unsubstantial),
(2) Nijjivata (it is lifeless),
(3) Abyākata (it is not manifested),
(4) Suññatā (it is in fact deviod of lust, hatred, and ignorance),
(5) it is just a pure Rūpa,
(6) Anicca (Impermanence),
(7) Dukkha (Suffering),
(8) Anatta (Non-self),
(9) Asubha Ajou (repulsive skeleton).

I use the requisites - for the benefits that :

(1) the external as well as internal sicknesses be eliminated,
(2) I be healthy,
(3) I be comfortable,
(4) I may live long,
(5) I may learn Buddha's scriptures,
(6) I may practise the three-fold **samaṇa dhamma** namely sīla-sikkhā, samadhi-sikkhā and vipassanā bhāvanā."

(f) To have caution when receiving food offerings.

Having the habit of helping himself with food and medicine in his lay life, the dullabha monk makes unconscious mistakes of touching, taking the food and medicine that have not been offered. He must remember never to touch, or take. Those that he by mistake or unconsciously has touched, can never be used by him even if they are to be offered to him again. If he uses them, he is at fault with Āpatti. Therefore the monk must be careful not to touch things that have not yet been offered.

Dullabha monks can use food and medicine, only if either a layman or a sāmaṇera offers them to him. Sometimes, a monk brings out food and medicine and asks the layman or a sāmaṇera to offer to him. In fact, these dependable requisites cannot be used. Every time he consumes them, he is at fault with Āpatti. Therefore for the dullabha monks, it is most important that food must be offered to him first.

(g) The 5 conditions necessary for the completion of receiving the food and medicine.

When receiving food and medicine for his Āhāra nourishment, the procedure of receiving food and medicine is correct, only if the five following conditions are satisfied:

1. The food should be intended for the monk and brought to him.
2. The devotee is within the distance of three and three-quarter feet of the monk.
3. The weight of the offerings is light enough for a moderately healthy man to lift.
4. The act of offering must be done with the hand (bodily), or the offerings are put in a plate, or the devotee offers food by raising and dropping it into the bowl or on the palm
5. The monk must receive with his own hands (bodily) the offering put into the alms-bowl or a plate.

Only when the above five conditions are all present can the offering be considered complete in terms of the Vinaya rule. The food then is considered to be faultless to eat. If one condition is absent, the monk must not take the food. If he does so, he is at fault with Āpatti.

Motto: Brought for him,
Within three and three-quarter feet,
Can be lifted,
Three ways of offering,
Two ways of receiving,
As of the Text,
Five will give the completion of offering.

The distance three and three-quarter feet mentioned in the second condition, is measured from the front of the devotee to the back of the monk. When a monk sits, the space of one and a half feet is taken up. Therefore only a distance of two and a quarter feet separates the devotee from the monk. The devotee must sit two and a quarter feet in front of the monk to offer.

In the third condition, the weight of the whole offering should be such that a moderately healthy man can lift it up himself. In the case of woman (devotee of weak strength), three to four women lifting the offerings is considered equivalent.

Once offered, if the monk does not discard the food, even if the devotee touches it, the food is still considered faultless for the monk to eat. Because they do not know of this fact, the respectful devotees normally tell each other not to touch the food once it is offered. So long as the monk does not discard it, devotees can rearrange the food and the monk can eat the food.

There are six situations where the offering (of food) becomes nullified, although it has been offered to the monk previously .

Motto: Discarding, leaving the order,
Being given away, being taken away,
Passed away, or change of sex,
These are six, spoiled are all the offerings.

1. When the monk has no desire for it and he discards it.
2. When the monk disrobes to go back to the layman life.
3. When the monk gives away the food to the sāmaṇera and devotees.
4. When the devotees either rob off the food or take away because they are too familiar with the monk.
5. When the monk passes away.
6. When the monk changes sex and becomes a female.

Due to the above situations, the food becomes unfit for the monks to take. However when food and medicine have been offered to the community of saṅghas, except where the devotees took away the food, in the other five situations; the food and medicine are considered still fitting for the rest of the saṅghas to use.

(h) Four different periods for using the food and medicine.

1. Yāva Kālike na - a short period.
   The food such as breakfast, or lunch that a monk takes as his Āhāra nourishment may be offered at the break of dawn, and can be used until mid-day.

2. Yāma Kālikan na - a watch-long period.
   All types of drinks that are offered at the break of dawn, or later may be used before the break of dawn next day.

3. Sattāha Kālikan na - a week period.
   Butter, ghee, oil, honey, molasses can be used as medicine within

seven days since the time of offering .

4. Yāva Jīvika - a life-long period.
Medicinal herbs such as nutmeg, cloves and those which cannot be served as food, such as roots, barks, leaves, flowers, fruits may be taken for life once they are offered.

Motto: Only before noon, it is fit, Yāva Kālika,
Before next dawn, it is fit, Yāma Kālika,
For seven days, it is fit, Sattāha Kālika,
For his whole life, it is fit, Yāva Jīvika

(i) To know the break of dawn.

The Elders always pay great emphasis on the break of dawn. They know that if they allow themselves to be offered before dawn, it will bring all types of Āpatti.

For example, if he is offered food, sweets etc before dawn, if he happens to eat them later, he commits the offence of hoarding food and eating it (**Sannidhikāraka pācittiya Āpatti**). It is also considered eating at the unpermitted time (**eating dinner meal of the other day**), and he is guilty of **Vikāla Bhojana Pācittiya Āpatti**. Therefore, monks must be very careful of the time of the break of dawn.

During Vassa time, having gone out for alms-round before the break of dawn, will cause the breakage in their Vassa. Even if he accepts the Kaṭhina Robes, even if he performs the Kaṭhina celebration, he is considered unsuccessful with his Kaṭhina ceremony. Although he does the Kaṭhina Anumodana (sharing of merits), he will not benefit from the privileges of the Kaṭhina. Therefore monks must be careful of the time of the break of dawn.

(j) Explanation of Catu pārisuddhi Sīla

There are four kinds of Sīla that monks have to observe without fail. They are collectively known as Catu pārisuddhi Sīla - the four phases of purification of precepts.

1. Pātimokkha Saṃvara Sīla
   It is the observance of Pātimokkha disciplinary rules, to be free from physical and verbal faults. There are 227 numbers of Sikkhāpadas when explained in brief.

   When explained in detail, there are 91805036000 Sikkhāpadas. By observing them well, the monk can escape from the saṃsāra dukkha of the woeful states.

2. Indriya Saṃvara Sīla
   By observing it well, the monk can be free from all types of akusala arisen at eye sense-door, nose sense-door, ear sense-door, tongue sense-door, at the body and mind.

3. Ajiva pārisuddhi Sīla
   By observing it well, the monk can purify himself from wrong way of livelihood.

4. Paccaya Sannissita Sīla
   By observing it wisely, the monk can be mindful when utilising any of the four dependable requisites so that it will not be a burdensome or harmful usage (Iṇa Paribhoga- debt).

Explanation of Pātimokkha Saṃvara Sīla

There are 227 Sikkhāpadas in Pātimokkha Saṃvara Sīla.
Followings are the names of offences committed by the monk when the respective Sikkhāpada is broken.

(A) 4 Sikkhāpadas — Pārājika Dhamma (four cases of defeat)
(B) 13 Sikkhāpadas — Saṅghādisesa Dhamma (gross offence)
(C) 2 Sikkhāpadas — Aniyata Dhamma (indefinite offence)
(D) 30 Sikkhāpadas — Nissaggiya-pācittiya Dhamma (confession involving forfeiture)
(E) 92 Sikkhāpadas — Suddha Pācittiya Dhamma (fault)
(F) 4 Sikkhāpadas — Pāṭidesanīya Dhamma (offences requiring confession)
(G) 75 Sikkhāpadas — Sekhiya Dhamma (rules for training of conduct)
(H) 7 Sikkhāpadas — Adhikaraṇasamatha Dhamma (ways of settling disputes)

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227 Sikkhāpadas in total

(k) There are 4 kinds of Sikkhāpada when infringed, entail expulsion from the Order.

In summary there are four Sikkhāpadas, where a breach of any one of them will result in expulsion from the Order and there is no returning to the Order again. He cannot correct it as the monk. Going back to the laylife is the only remedy. They are the offences which entail the loss of monkhood. They are called **Pārājika Dhamma (Four Cases Of Defeat)**. It is the greatest lost in the Sāsana. They are :

1. The monk must never have any kind of sexual intercourse, not even with a female animal. Once he committed the offence, like a man who cannot become alive because his head has been cut off from his body, he too can never be a monk again. He loses out from the Sāsana.

2. The monk must never steal other's belongings, not even a quarter of money* Once he committed the offence, like the leaves which cannot become green again because they have fallen off the branches of a tree, he too can never be ordained again. He loses

* about 1/24 troy ounce of gold

out from the Sāsana.

3. The monk must never give medicine for abortion - by that the foetus in its mother's womb will fall out of the womb, or the foetus will die. Once he committed the offence, like the flat rock seat which cannot be joined back to be made whole again because it has been split, the monk who murdered a mere foetus too can never be ordained again. He loses out from the Sāsana.

4. The monk must never claim to have attained Jhāna, Magga and Phala when in reality he does not have. Once he committed the offence, like a palm tree which will never grow again because its neck has been cut off from its stem, the monk who boasts of his attainment of Jhāna, Magga and Phala too can never be ordained again. He loses out from the Sāsana.

He who has committed any one of these four Pārājika Āpatti, even if he practises as a monk, he can never attain Dhamma. If he dies without having disrobed, he will reach the hell-state.

The end of Pārājika Āpatti.

(l) There are 13 Sikkhāpadas when infringed, entail the formal meeting of twenty Saṅghas for their exoneration .

There are 13 Sikkhāpadas where the breach of any one of them, requires the presence of twenty monks to correct. It is called **Saṅghādisesa Dhamma (Gross Offence)**. The beginning, the middle and the end part of correction, all three can be done by the sangha only. Out of 13, only those which concern the dullabha monks will be mentioned here.

1. The intentional emission of semen except in a dream is faulty with Saṅghādisesa Āpatti. The fault can be corrected only in the presence of twenty monks.

2. A monk who with sexual desire and perverse intention, contacts a woman by holding her hand, rubbing against any part of her body; commits an offence requiring a formal meeting of twenty monks for its exoneration. This applies even if the contact is with a new born female.

3. A monk who with sexual desire and perverse intention makes suggestions to a woman with lewd words just as a young man makes suggestions to a young woman with lewd words, commits an offence requiring a formal meeting of twenty monks for its exoneration.

4. A monk who with sexual desire and perverse intention tells a woman to minister to his sexual pleasure, commits an offence requiring a formal meeting of twenty monks for its exoneration.

5. A monk who tells both a man and a woman, so as to bring about their union as husband and wife, commits an offence requiring a formal meeting of twenty monks for its exoneration.

The end of Saṅghādisesa Āpatti

(m) There are 2 Sikkhāpadas when infringed, entail one of the three Āpattis.

There are two Sikkhāpadas called **Aniyata Dhamma (Indefinite Offences)**, once broken depending on the way and place of offences, for its exoneration require either one of the following three corrections.

— The monk must disrobe.
— It requires the formal meeting of twenty monks.
— The monk needs to talk to another monk.

The monk must not stay alone with a woman in a secluded room which is hidden from view. If he commits the offence, he is at fault with one of the following three offences.

— Pārājika Dhamma which requires the monk to disrobe.
— Saṅghādisesa Dhamma which requires the audience of twenty monks for its exoneration.
— Pācittiya Dhamma which requires expiation with another monk.

2. The monk must not stay alone with a woman in a secluded place, although it is not covered with walls, if it is hidden from view. If he commits the offence, he is faulty with one of the following two offences.
— Saṅghādisesa Dhamma which requires the audience of twenty monks for its exoneration.
— Pācittiya Dhamma which requires expiation with another monk.

Therefore being aware of all possible Āpatti that a monk can make when staying in a secluded place, the dullabha monk must be careful to aviod staying alone in his room with a female.

The end of Aniyata Āpatti

(n) There are 30 Sikkhāpadas when infringed, entail the monk to give up the things for exoneration.

There are 30 Sikkhāpadas when a monk breaks it one time, requires either one of the following three types of correction for its exoneration. The monk must give up the thing to :
— the Gaṇa (group),
— the Saṅgha (community of monks),
— a person.
It is termed **Nissaggiya-pācittiya Dhamma (Confessions involving** forfeiture). The thing in question must be forfeited for the exoneration of the monk. Out of the 30 sikkhāpadas, only those common to the dullabha monks will be explained here.

Concerning the robes

According to the First Kaṭhina Sikkhāpada, a monk must put up an **Adhiṭṭhāna** (self-determination), **Vikappana** (ways of assigning gift), on the robes and any clothings that has 2 and a quarter feet in length and 1 foot in breadth within ten days of offering. Only afterwards he can use them. If he forgets to do that, after the tenth day, he must give up those robes and clothings and must go to a monk for a desanā instruction.

Because the monk is not aware of the existence of the Āpatti offence, or he has plain forgotten about it; if he touches those ten-days-long robes and clothings without the Adhiṭṭhāna, or Vikappana, whenever he touches them, he is at fault with Dukkaṭa Āpatti. Therefore, before the tenth day is over, either an Addiṭṭhāna or Vikappana has to be made.

(o) How to put up an Adhiṭṭhāna on the robes and clothings.

- For one robe,the monk has to say thus:
  "Imaṃ cīvaraṃ parikkhāra colaṃ adhiṭṭhāmi"

imaṃ cīvaraṃ	—	this robe
parikkhāra colaṃ	—	as the requisite robe
adhiṭṭhāmi	—	I determine as thus.

"I have decided this robe as my requisite robe."

The monk can say it either in Pāli language or in his own language.

- In the case of many robes, the monk has to say thus:
  "Imani cīvarāni parikkhāra colāni adhiṭṭhāmi "

imani cīvarāni	—	these robes
parikkhāra colāni	—	as the requisite robes
adhiṭṭhāmi	—	I determine as thus

"I have decided these robes as my requisite robes."

The monk can say it in Pāli or in his own language.

- For a piece of clothing such as a face towel, which is 2 and a quarter feet in length and 1 foot in breadth,
- For one towel, a monk has to say thus:

"Imaṃ mukha puñcana parikkhāra colaṃ adhiṭṭhāmi "

imaṃ mukha puñcana	—	this towel
parikkhāra colaṃ	—	as the accessory cloth
adhiṭṭhāmi	—	I determine as thus

"I have decided this towel as my accessory cloth."

- For many towels, a monk has to say thus:

"Imāni mukha puñcanāni parikkhāra colāni adhiṭṭhāmi "

imāni mukha puñcanāni	—	these towels
parikkhāra colāni	—	as the accessory cloths
adhiṭṭhāmi	—	I determine as thus

"I have decided these towels as my accessory cloths."

- For one quantity of bed sheet, pillow cover, blanket, or coverlet, a monk has to say thus:

"Imaṃ paccattharana parikkhāra colaṃ adhiṭṭhāmi "

imaṃ paccattharana	—	this bed sheet
parikkhāra colaṃ	—	as the accessory cloth
adhiṭṭhāmi	—	I determine as thus

"I have decided this bed sheet as my accessory cloth."

- For many bed sheets, a monk has to say thus:

"Imāni paccattharanāni parikkhāra colāni adhiṭṭhāmi "

imāni paccattharanāni — these bed sheets
parikkhāra colāni — as the accessory cloths
adhiṭṭhāmi — I determine as thus

"I have decided these bed sheets as my accessory cloths."

(p) How a monk discards the things and corrects for exoneration, when he forgets to put up Adhiṭṭhāna, or Vikappana after 10 days.

- For one robe, a monk should say thus:

"Idaṃ me bhante cīvaraṃ dasāha atikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nississāmi."

And he forfeits the robe to another monk.

"Your Venerable Sir, this robe of mine is with me over ten days, and becomes Nissaggi. Therefore I forfeit it to you."

He can say it either in Pāli or in his own language.
Then, he goes for desanā instruction to cure his Pācittiya Āpatti.
After which, the monk who receives the forfeited robe will respond as below and give back the robe to the monk.

"Imaṃ cīvaraṃ āyasmato dammi."
"I return you this robe."

The monk should, after getting it back, put up either an Adhiṭṭhāna or Vikappana.

- For many robes, a monk should say thus:
"Imāni me bhante cīvarāni dasāha atikkantāni nissaggiyāni, imanahan āyasmato nississāmi."

And he gives the robes to another monk.

"Your Venerable Sir, these robes are with me for over ten days and become Nissaggi. Therefore I give them to you."

Then, he goes for desanā instruction to cure his Pācittiya Āpatti. After which, the monk who receives the robes will respond as below and give back the robes to the monk.

"Imāni cīvarāni āyasmato dammi."
"I return these robes to you."

The monk after getting back the robes should put up either an Adhiṭṭhāna or Vikappana.

In the case of towels, sheets; the procedure of forfeiture and cure are the same except that the words "Mukha puñcana", "Paccattharana" are replaced in the appropriate places.

(q) How to put up Vikappana on a robe

He must approach a monk and give the robe to him saying
"Imaṃ cīvaraṃ tuyhaṃ vikappemi. "

imaṃ cīvaraṃ — this robe
tuyhaṃ — to your Venerable
vikappēmi — I give so that Your Venerable can decide the ways of assigning the gift

"I give this robe to Your Venerable and please assign this robe anyway you find fit as gift."

The other monk having received it will respond as follows :
" Mayhaṃ santakaṃ paribhunjava vissaggehiva yathapicayan karohi"
" I give you this robe of mine. You may use it, or give it away or do what you like with it."
And the monk gives back the robe to him.

(r) How to put up Vikappana in the case of many robes

He must approach a monk and gives the monk the robes to him saying

"Imāni cīvarāni tuyhaṃ vikappemi."

imāni cīvarāni	—	these robes
tuyhaṃ	—	to Your Venerable
vikappemi	—	I give so that Your Venerable can decide the ways of assigning the gifts

"I give Your Venerable these robes and please assign them anyway you find fit as gifts."

The other monk having received them will respond as follows :

" Mayhaṃ santakāni paribhunjava vissaggehiva yathapicayan karohi"

" I give you these robes of mine. You may use them, or give them away or do what you like with them."

And the monk gives back the robes to him.

(s) Ticīvara Adhiṭṭhāna

The robes which can be used as ticīvara (three robes) are as follows:

(a) The big robe is a double-fold sheet measuring seven feet by four feet, used as **an outer garment robe**, known as Dukutta or Saṅghāṭi.

(b) The second robe is a single sheet measuring seven feet by four feet, used as **an upper garment robe**, known as Uttarāsanga

Motto : Seven feet ,
By four feet ,
Are the Dukkut, and Uttarā.

(c) The third piece measuring seven feet by three feet is used as an **under garment robe**, known as Antaravāsaka.

Motto : Length is the same,
Breadth is three,
Is for Antara.

Only when the Saṅghāṭi, Uttarāsanga and Antaravāsaka are of the prescribed measurements, that Ticīvara Adhiṭṭhāna is successful. If they are smaller, the monk should put up the Parikkhāra Cola Adhiṭṭhāna only .

The measurements just mentioned are quoted from - the texts of the Vinaya Compendium. The other book called the Vinaya Language Subcommentary, written by Ashin Janakabhivamsa states that Saṅghāṭi robe and Uttarāsanga robe are of the measurements of five feet by three feet; and Antaravāsaka robe is of the measurements of five feet by two feet. One is free to use either of the two sets of measurements.

For those monks who wish to put up Ticīvara Adhiṭṭhāna, Buddha laid down a Second Kaṭhina Sikkhāpada. The monk must put up the Adhiṭṭhāna individually on each robe, saying individual Adhiṭṭhāna on individual robe name. Once the Adhiṭṭhāna has been put up, the monk must not part with the robes for even a night. Before dawn, they must be within three and a three quarter feet distance of the monk. If the robes are further away from him than the three and a three quarter feet distance after the dawn-break ,the monk must discard the robes, and must go to a monk for desanā instruction to cure his Pācittiya Āpatti.

(t) How to put up Ticīvara Adhiṭṭhāna

" Imaṃ antaravāsakan adhiṭṭhāmi "
" I put up the determination on this under garment robe."

" Imaṃ uttarāsangan adhiṭṭhāmi "
" I put up the determination on this upper garment robe."

" Imaṃ saṅghāṭin adhiṭṭhāmi "
" I put up the determination on this outer garment robe."

(u) How to set down the determination.

When a monk cannot maintain the Adhiṭṭhāna on Ticīvara, or when he does not wish to carry on the Ticīvara Adhiṭṭhāna, he can set it down.

For the under garment robe; he says thus -
" Imaṃ antaravāsakan paccuddhārāmi "
" I cast this under garment robe."

For the upper garment robe; he says thus -
" Imaṃ uttarāsangan paccuddhārāmi "
" I cast this upper garment robe."

For the outer garment robe; he says thus -
" Imaṃ saṅghāṭin paccuddhārāmi "
" I cast this outer garment robe."

If a monk puts up Parikkhāra Cola Adhiṭṭhāna, or Vikappana on the under garment robe, upper garment robe, and outer garment robe: even if he cannot put up Ticīvara Adhiṭṭhāna, he will not be at fault with Āpatti. However, Buddha set down this Second Kaṭhina Sikkhāpada for those noble monks who wish to increase their Kusala in their practice. When putting up the Ticīvara Adhiṭṭhāna, a monk must put up Adhiṭṭhāna singly on individual robe. When putting up the Parikkhāra Cola Adhiṭṭhāna, a monk can put up Adhiṭṭhāna on many pieces of clothing collectively all in one go.

(v) How Adhiṭṭhāna on the robes can be spoiled.

Motto: Left the Order, being taken away,
Or given away, or robbed of,
Passed away, change of sex,
Setting down the Adhiṭṭhā, setting down the Sikkhā,
Eight are the spoiling of determination.

1. When a monk, without having a thought about his robes, goes back to the lay life without setting down his Sikkhā,
2. When some friends take them away,
3. When the robes are given to other people,
4. When the robes are robbed by the burglars,
5. When the monk passes away,
6. When the monk changes sex and becomes a woman,
7. When the monk, after having put up the Adhiṭṭhāna, sets down the Adhiṭṭhāna,
8. When the monk sets down his Sikkhā to become a layman, or when the monk's Sikkhā is set down because he is at fault with Pārājika Āpatti,

then, the Adhiṭṭhāna on the robes are spoiled.

(w) Concerning the request of robes by the monk to the devotees who are not related to him.

If a monk asks for robes from the devotees who are not related to him, he is at fault with Nissaggiya-pācittiya Dhamma. He must forfeit the robes, and go for desanā instruction to cure his Āpatti. After having been cured by the Vinaya-kamma, he can use those robes.

(x) When the monk is allowed to request

However, a monk can ask for robes from the devotees who are not related to him when the following special occasions arise :---

1. When thieves, burglars stole the robes from him, he can ask for robes from people who are not his relatives.

2. When the robes are damaged by fire or by flood, he can ask for robes from people who are not his relatives.

   (If he lost 3 robes, he can ask for 2 robes namely - one under garment robe and one upper garment robe. If he lost 2 robes, he can ask for 1 robe only. If he lost 1 robe and is left with 2 robes, he cannot ask for any robe.)

3. He can ask for robes from those devotees who had in the past said to him to the effect that - " Your Venerable Sir, please ask from us robes whenever you need them." But if their invitation was intended for Sānghika - usage (ie. for the community of Saṅgha), for himself he can only ask for one under garment robe and one upper garment robe. If the invitation was addressed to him as an individual monk (puggalika), he can ask for as many robes as he required.

   When asking from these devotees and relatives, if a monk goes to ask for another monk from the devotees who have invited that other monk, he is not at fault with Āpatti.

Concerning all requisites in general.

1. Viññatti - intimation, hinting.
   When a monk requests the four dependable requistes by direct verbal asking, it is termed Viññatti.

2. Nimitta - signs, warnings.
   When a monk requests the four dependable requisites without directly asking, but by warnings, by leading with outward signs so that the devotees may realise and donate them to him ; it is termed Nimitta.

3. Obhāsati - to offend, to speak inopportunely.
When a monk says thus,
" Dāyaka, such food as you are eating, such house as you are living; are they not fit for the likes of us monks? ", it is termed Obhāsati.

4. Parikaḍḍhati - to win over, to seduce.
When a monk says thus,
" Dāyaka, for the monks, the monastery is narrow and small,
the food is not sufficient,
the robes are scarce and
there is no medicine",
to talk about the subject repeatedly so that devotees may donate it, is termed Parikaḍḍhati.

— As far as food and robes are concerned, it is wrong for a monk to request using either of those four ways of speech, whether or not it is for the benefit of himself or for some other monks.
— In the case of monastery, for a monk who does not observe dhutanga, only Viññatti is to be avoided. The other three types can be used.
— As for medicine for a sick monk, all four types of speech are allowed to be used.

(y) A monk must not accept, but must reject the offering of gold, silver and cash .

A monk must not accept gold, silver and cash himself. Neither must he have others accept gold, silver and cash for him. If he has done that, he must forfeit the gold, silver and cash, and must go for desanā instruction to cure his Pāccittiya Āpatti.

When the devotees come to offer gold, silver and cash to the monk, he must either reject these bodily and verbally, saying
" gold, silver and cash are not appropriate with monks."

or, mentally reflecting

" these gold, silver, cash are not appropriate for us monks "

When a monk has not rejected the gold, silver and cash by bodily action and verbal action, moreover he has accepted them with a pleased attitude, he has to forfeit them only in the audience of Sangha.

If he asks some devotees to throw them away, instead of discarding them if that someone keeps them as his belonging, the monk should not forbid him. The monk should not tell him to buy fruits,etc. and to offer. If the devotee happens to buy fruits etc. and offers, all monks except the one who accepted the gold, silver and cash can use them The monk who has accepted the gold, silver and cash, must not eat those fruits. If a tree grows from the seeds of those fruits, that monk must not stay under the afternoon shadow of that tree. Otherwise he is at fault with Āpatti.

Receiving gold, silver, cash can cause that much faults in the monks. Therefore he should seriously avoid accepting gold, silver, and cash with attachment.

The acceptable (suitable) way of offering the gold, silver and cash is to entrust the gold, silver and cash in the hand of the Kappiya (attendant) and, out of these gold, silver and cash, ask the attendant to donate necessary dependable requisites (which are termed "acceptable", "suitable") to the monks.

When the devotees are not famaliar with these procedures, the monks can prompt and devotees can follow to say in the above way so that donation of gold, silver and cash can be acceptable.

A monk can never obtain anything in exchange for the gold, silver and cash. If he happens to have done that, he has to forfeit the thing as well as to go for desanā instruction to cure his Āpatti.

If a monk obtains an alms-bowl in exchange for the gold, silver and

cash, he is to forfeit the alms-bow. Later, if a hook is made out of the iron from that discarded alms-bowl and a fish is caught by that hook, that monk must not eat the fish. If he did so, the monk is at fault with Āpatti.

Concerning exchange of things

Amongst monks and sāmaṇeras staying in the same monastery, they can exchange things which are acceptable to the Vinaya rules. However it is not acceptable for monks and sāmaṇeras to exchange anything with laymen. If he does so, he is at fault with Āpatti.

Even if it is not gold, silver, cash; a monk must not sell nor exchange acceptable requisites (such as robe) with acceptable accessories. If he has exchanged that, he has to discard the thing, and must go for desanā instruction to cure the Pācittiya Āpatti.

A monk cannot exchange things even with his parents. To do so, he will be guilty of Nissaggiya-pācittiya Dhamma.

If a monk asks someone to eat his food and asks him to clear the garden,to pick grass from the garden, that is in fact an act of exchange. So he is at fault with Nissaggiya-pācittiya Dhamma. He does not have things to forfeit, but he must go for desanā instruction to cure his Pācittiya Āpatti.
A monk may ask the cost of things, but he cannot negotiate the cost. If he did so, that is an unacceptable act.

(z) Concerning the alms-bowl

When a monk gets an alms-bowl, during 10 days of receiving, he either puts up an Adhiṭṭhāna or Vikappana. If he forgets to do either of them, after 10 days he is guilty of Nissaggiya-pācittiya Āpatti. He has to give away the alms-bowl and go for desanā instruction to cure his

Āpatti.

(aa) How to put up the Adhiṭṭhāna on the alms-bowl.

The monk holding the alms-bowl says thus :

" Imaṃ pattan adhiṭṭhāmi "

" I put up adhiṭṭhāna on this alms-bowl."

(ab) How to put up the Vikappana

The monk approaches another monk and says thus :

" Imaṃ pattan tuyham vikappemi "

" Your Venerable Sir, I give this alms-bowl to you, and please assign it anyway you find fit as gift. "

And he gives the bowl to the other monk.

The receiving monk will respond thus:

" Mayhaṃ santakan paribhunjava vissaggehiva yathāpicayam karohi "

" I give you this alms-bowl of mine. You may use it, or give it away or do what you like with it. "

And he gives back the bowl to the monk.

A monk can put up Adhiṭṭhāna on one alms-bowl only. He cannot put up Adhiṭṭhāna on two or three alms-bowls at the same time. Having put up Adhiṭṭhāna on one bowl, he may put up Vikappana on the other bowls that will be offered later.

When his alms-bowl is either spoilt or too old, and he wishes to use a new one, he must discard the old one first, saying :

" Imaṃ pattan paccuddhārāmi "

" I discard this alms-bowl."

He may put up an Adhiṭṭhāna on the new bowl if he wishes, or Vikappana. The old bowl, if he still wishes to use it, must be kept with Vikappana.

(ac) How to cure when it exceeds 10 days.

He approaches a monk giving him the bowl which has been over 10 days with him ,saying as follows :

> " Ayaṃ me bhante patto dasaha atikkanto nissaggiyo, imahan āyasmato nississāmi"
> " Your Venerable Sir, this bowl has been with me for more than 10 days and is faulty with Nissaggiya-pācittiya Apatti. I give this bowl to you."

Then he goes for desanā instruction to cure the Āpatti.
Afterwards the receiving monk gives back the bowl to him saying thus:

> " Imaṃ pattan āyasmato dammi "
> " I give back to you the alms-bowl. "

The monk must put up Adhiṭṭhāna or Vikappana on the bowl.

Concerning butter, oil, ghee, honey and molasses or treacle (syrup).

A monk can use the above mentioned 5 items as medicine within 7 days of offering. He must discard them after 7 days. Even if he is offered again, he cannot use them. He must go for desanā instruction to cure the Āpatti.

Before seventh day is up, if he decides to keep these 5 items as balms, he is not at fault when the seven-day period is over. Many days later, if he wishes them to be offered to him as his medicine, he may keep them for 7 days.

General precaution.

When a monk, knowing that it is meant for Sānghika, makes a devotee offer things to him as an individual offering, he is faulty with Nissaggiya-pācittiya Dhamma. He must forfeit the things, and go for desanā instruction. Afterwards, he may use it.

(ad) How to go for desanā instruction to cure the Āpatti.

When a monk needs to cure his Āpatti, he approaches another monk and says as follows: (Usually the other monk is his senior in monkhood)

(Junior) - " Aham bhante sabbā āpattiyo avikaromi"
" Your Venerable Sir, I would clearly disclose all my faults to you."

(Senior) - " Sādhu, Sādhu, Sādhu "
" Very good, very good, very good, tell me."

(Junior) - " Aham bhante,sambahulā nanavuttaka sabba āpattiyo āpajjim, tatohanmule patidesemi "
" I have incurred many faults of various nature, due to several causes. I confess them to you."

(Senior) - " Passasi āvuso tā āpattiyo"
" Bhante, please try to know all those faults that are with you and try to realise them."

(Junior) - " Āma bhante passāmi "
" I realise all those faults that I have done, Your Venerable Sir."

(Senior) - " Āyatim āvuso sanvarayyāsi "
" Try not to transgress any fault in future and restrain well, Bhante."

(junior) - " Sādhu, suṭṭhu bhante sanvarissāmi "
" Yes Your Venerable Sir, I will guard myself well so that no more fault can be incurred."

(Senior) - " Sādhu, Sādhu, Sādhu "
" Very good, very good, very good."

This is the end of junior desanā.

The end of Nissaggiya-pācittiya Āpatti

(ac) There are 92 Sikkhāpadas, when infringed, entail desanā instruction by a monk to cure.

There are 92 Sikkhāpadas when broken once, requires desanā instruction with another monk to cure. They are called **Suddha Pācittiya Dhamma** (fault). If not corrected, it will cause the monk to go to the hell states in his future lives.

Out of the 92 Sikkhāpadas, only those common to the dullabha monks will be mentioned here.

1. A monk must not sleep under the same roof with a layman, a sāmaṇera, or a male animal more than 3 nights. If committed, the monk must go for desanā instruction to cure the pācittiya Āpatti.
   Therefore the dullabha monk when sleeping in the monastery with laymen, sāmaṇeras and male animals, has to get up before dawn. If he does not get up before dawn and if he sleeps on in this way, he will be at fault with Pācittiya Āpatti from the time the sun sets on the fourth day. Whenever he gets up and then sleeps again, he is faulty with Pācittiya Āpatti.

2. A monk must never sleep under the same roof with woman, not

even for a night. If he does so, he is at fault with Pācittiya Āpatti. He must go for desanā instruction to cure the offence.

Under unavoidable circumstances if a monk has to sleep in a building under the same roof with a woman; if the monk sits up when the woman sleeps and the woman sits up when the monk sleeps, then the offence will not be committed.

3. If a monk without the presence of a knowledgeable man within the distance of 18 feet, gives Dhamma talk of more than 6 words in Pāli language to a woman; he is guilty of Pācittiya Āpatti. He must go for desanā instruction to cure the Āpatti.

4. A monk must not personally dig or have others dig the ground which is less than 50% mixed with sand, gravel and broken earthen pot. Otherwise he is at fault with Pācittiya Āpatti and has to go for desanā instruction to cure it.

If the ground is more than 50% mixed with sand, gravel and broken earthen pot, he can dig himself or have others dig for him. He will not be guilty of Āpatti.

5. A monk must not cut or destroy the green grasses and green trees. Otherwise he is at fault with Pācittiya Āpatti and has to go for desanā instruction to cure it. If he cuts open or destroys the seeds from which a plant can grow, he is at fault with Dukkaṭa Āpatti. He has to go for desanā instruction to cure it. When a monk wishes to eat the buds and seeds from which a plant can grow, it is necessary to Kappi them, either with a finger nail, or fire, or a knife.

(af) How a monk KAPPI the food

A monk holds the edible buds, or seeds and says thus :
" Kappiyan Karohi ", and the devotee or a sāmaṇera responds

thus:

" Kappiyan Bhante ", and cuts the buds or seeds in the monk's hand with his finger nail or a small knife just to make a tear.

6. If a monk, knowing that there are insects in the water, throws that water on the ground, or on the grass; he is at fault with Pācittiya Āpatti. He must go for desanā instruction to cure it.

Knowing that there are flying insects around at that moment and that they will die if he lights a fire; even if he lights a candle to offer to Buddha for merit, he is at fault with Pācittiya Āpatti. Even an Arahanta who does not know of that Sikkhāpada can be at fault with Pācittiya Āpatti.

7. When devotees invite 4 or more than 4 monks to the effect that

"Your Venerable, please come and have meals at our place."

If the monk eats that meal, he is at fault with Pācittiya Āpatti because it is not a correct invitation. If the devotees invite correctly in such a way as

"Your Venerable, please accept lunch Dana (lunch offering) at our place .",

then a monk can accept and eat the meal. He will not be at fault with Āpatti.

8. If a monk does not eat the food of the devotee who invites him first, but eats the food of the one who invites him later, then he is at fault with Pācittiya Āpatti.

9. If a monk eats food after noon, he is at fault with Pācittiya Āpatti. In the afternoon, a monk when hungry, can have the drink offered to him and he can take it (Yāmakalikan na).

If he is sickly, a monk can have butter, ghee, oil, honey, molasses offered to him and he can take them within 7 days (Sattāha Kalikan na). A monk can have herbal medicine, Western medicine offered to him and he can take them for the rest of his life, if the medicines do not contain sugar (Yāva Jīvakan) .

10. When food was offered to a monk in hand, if he kept it overnight and eats it the next day; he is at fault with Pācittiya Āpatti

11. If a monk consumes the food, drinks, and medicine which have not been offered to him yet ;everytime he eats them, he is at fault with Pācittiya Āpatti.

Water and toothpaste can be used by a monk without being offered to him. However if the water has sediments ,the monk must have it offered to him. If the toothpaste liquid gets into his stomach, the monk is at fault with Pācittiya Āpatti. Therefore it is more beneficial to have the toothpaste offered to him first before using it.

When a monk picks up food that has not been offered to him yet, he cannot eat that food even if it is offered to him later. If he eats it notwithstanding, he will be at fault with Pācittiya Āpatti.

When a monk cuts with a knife the fruit and sugar-cane which have already been offered to him, if he finds brown or dark colouring on them; he must have them offered back to him again

12. When a monk has a new robe, he must use either
(1) brown coloured or,
(2) muddy coloured, or
(3) black coloured thread — to make a circular spot (they are called "bindus") about the size of the back of a bed bug at one or two or three or four corners of the robe. Only then he can wear it. If he wears the robe without making a bindu, he is

at fault with Pācittiya Āpatti.
In one corner, he must not make two or three or four bindus. He can only make one bindu at each corner.

13. If a monk kills an animal with deliberate intention that it be dead, he is at fault with Pācittiya Āpatti. If he cuts open an egg of a bed bug, he is at fault with Pācittiya Āpatti. If he kills an elephant, he is faulty with Pācittiya Āpatti. Killing the elephant involves more diligence, more exertion (payoga), and more volition (cetanā). Therefore there is more dis-merit (akusala) involved.

14. A monk must not plan a time-schedule with a woman for long-distance journey. To say the least, if he travels together with a woman from one village to another village, he is at fault with Pācittiya Āpatti.

15. If a monk, knowing that the gifts are meant to be donated to the community of Saṅgha (Sānghika), causes to have these gifts to be donated to an individual monk instead, he is at fault with Pācittiya Āpatti.

16. A monk when he wishes to go to a village or town in the afternoon, must inform one monk first in the following manner: Within a distance of 18 feet from the monk, he says to him :

" Ahan bhante vikāle gāmapavisānan āpuccāmi "

" Your Venerable, I inform you that I am going into town in the afternoon."

If he leaves for town without having informed another monk, he is at fault with Pācittiya Āpatti.

The end of Suddha Pācittiya Āpatti

(ag) There are 4 Sikkhāpadas which when infringed, entail the separate indication (confession) of the offence to cure its Āpatti.

There exist 4 Sikkhāpadas which when broken, require indication of individual fault to cure. They are called **Pāṭidesanīya Dhamma (offences requiring confession)**. Nowadays, these Sikkhāpadas are rarely broken; so we will not mention in this book how those Āpatti can be caused and how the cure can be done.
Two monks, or three monks may go together for desanā instruction. If there are more than three monks going together for desanā instruction, it becomes Adhammika (illegal). All four monks hearing desanā instruction together is not permissible.

The end of Pāṭidesanīya Āpatti

(ah) There are 75 Sikkhāpadas which are the training rules for the graceful and respect-worthy conduct of a monk.

These are the Sikkhāpadas when cultivated, the conduct of a monk will be graceful and worthy of respect. In his clothings, etiquette, behaviour and speech; a monk must be able to represent the Buddhist culture. There are 75 Sikkhāpadas in all and they are called Sekhiya **Dhamma (rules for training of conduct)**. When broken, the offence is termed Dukkata Āpatti.

Out of these 75 Sikkhāpadas, only those Sikkhāpadas often broken by the dullabha monks will be mentioned here.

When a monk breaks one of the Sekhiya Sikkhāpadas with disrespectful intention, he is at fault with Dukkaṭa Āpatti. A monk must go for desanā instruction to cure the Āpatti, a sāmaṇera must carry out the punishment due to him.

1. When a monk, or a sāmaṇera clads himself with the under garment robe (antara vāsaka), it should cover both knees and the navel well. It should reach four inches below the knee.

2. Even when he is not well (gilana), a monk or a sāmaṇera should not wear the under garment robe in a fashion where one girds up one's loin.

   After having folded the under garment robe over his body, he cannot put another under garment robe over it again. However he can put two under garment robes together as one piece and folds it over his body. This is considered not faulty.

3. When folding the undergarment robe over his body, a monk should keep reflecting that he will fold it evenly over his body. While keeping in mind thus, and yet the fold happens to be uneven, since there is no cetanā (intention) involved, he is not at fault with Āpatti. Because he forgets, if he folds it unevenly, he is not at fault. If he does not know that it is not even, he is then not faulty. If he has cuts or abrasion there so he cannot put the robe evenly around there, then he is not faulty. For those whose legs are too fat or too thin, if they wear it a little higher or lower, they are not at fault. He is not at fault because he does not understand the way to fold. But he must learn to master it. If he does not learn, he is at fault.

4. The upper garment robe (uttarāsanga) and the outer garment robe (saṅghāṭi) should be worn evenly and two inches below the knee. The monk must bear in mind that he will wear them evenly at all occasions.

5. When a monk or a sāmaṇera goes to the Saṅgha meeting, or when he approaches a senior monk, or when he is having his lunch, or when he does his Buddha puja; his left elbow should be covered with the upper garment robe, making sure that his right shoulder is not covered by the upper garment robe so as to show

his respect.

6. When a monk or a sāmaṇera goes into town or village, he should wear his under garment robe four inches below the knee, and the upper garment robe well covering the neck and wrists.

He should go out after having taken care that his knee, neck, upper part of his arm, front chest are not exposed.

7. When a monk or a sāmaṇera goes around in town or village, he should take care that

(1) from his neck till his head,
(2) from his wrist to the tip of his fingers,
(3) his legs below the calves,

- are not covered by the upper garment robe. But he should keep the rest of his body well covered.

When the monk or a sāmaṇera is staying in the town or village overnight, if he does not wear the upper garment robe in this fashion, he can do so. The monk is considered not at fault with Āpatti. The sāmeṇera will not be punished.

Even if the place is being offered to the monk, or sāmaṇera as a monastery for the duration of his stay; he must not take off the upper garment robe from the above prescribed fashion.

When a monk or a sāmaṇera eats food offering in town or villages, he will not be found faulty just by having exposed his wrist. But when his front chest and knees are exposed, the monk is at fault with Āpatti and the sāmaṇera will be punished.

8. When a monk or a sāmaṇera goes around or stays in the town, he should go with the eyes downcast. He should not look out farther than six feet. But he can look farther than six feet when looking around to avoid some danger.

9. When a monk or a sāmaṇera stays in town, he should not fold up his robe thereby exposing his body above waist, his girdle. When he sits, he must not sit pressing on his upper garment robe, and the outer garment robe. He must lift them up a bit so as not to press upon them.

10. A monk or a sāmaṇera must speak in the tone such that people who are at the distance of 18 feet may hear his voice, but cannot comprehend. If people from 18 feet-distance can understand his words, the monk is at fault with Āpatti, and the sāmaṇera must be punished.

11. A monk or a sāmaṇera should not stay, or go around town keeping his head covered. But monks or sāmaṇeras living (staying) overnight in town are not at fault if they have their heads covered.

12. When a monk or a sāmaṇera receives alms-offerings, he should do that with an awareness that "he is going to accept the alms-offerings attentively". If he accepts the food unattentively showing an impression that " he wishes to throw them away", the monk is at fault with Dukkaṭa Āpatti, and the sāmaṇera will be punished.

13. A monk or a sāmaṇera, when receiving alms-offerings, should put his attention towards the alms-bowl so that he would know whether or not the devotee has finished putting alms into the bowl.

    If he does not know how the alms are being put inside his bowl because he is looking elsewhere, the monk is at fault with Āpatti. The sāmaṇera is to be punished.

14. If a monk or a sāmaṇera accepts the bean-soup which is thick enough to be picked by his fingers more than a quarter of his rice, he is faulty. The dishes that can exceed more than a quarter of the rice are: thin bean-soup which cannot be scooped up with fingers, fish curry, beef dishes and dishes from devotees who

invited the monk. The monk is not at fault with Āpatti, and the sāmaṇera will not be punished.

15. A monk or a sāmaṇera must be careful so that the food in his alms-bowl is only up to the inner ring of the bowl. If he receive alms in a plate or the bowl-cover, the monk is not at fault with Āpatti and the sāmaṇera will not be punished.

16. When a monk or a sāmaṇera eats his food, if he eats disrespectfully by giving the impression that "he does not wish to eat the food", or " he wishes to throw the food away", the monk is at fault with Āpatti and the sāmaṇera will be punished. So he must eat attentively and respectfully.

17. When a monk or a sāmaṇera eats the food, if he looks in this direction, in that direction without keeping attention on his bowls, or plates; the monk is at fault with Āpatti and the sāmaṇera will be punished.

18. If a monk or a sāmaṇera, when eating, picks the food randomly without picking up the food in an orderly manner such as if he picks one from here, and one from there, the monk is at fault with Āpatti. The sāmaṇera must be punished. If he picks up one from here, one from there the mixed salad type of food, he is not faulty. So as to give to others, or so as to put in a bowl, that if he takes one from here, one from there; he is not faulty. He may do that.

19. If a monk or a sāmaṇera eats bean-soup, which can be picked up with fingers, for more than a quarter of the rice, the monk is at fault with Āpatti. The sāmaṇera will be punished. The bean-soup which is thin enough to require the use of a spoon, the fish dishes, beef dishes and the bean- soup, which is thick enough to be picked by fingers, which is offered by the devotees who have invited the monks beforehand; if the monk or the sāmaṇera eats them more than a quarter of the rice; the monk is not at fault

with Āpatti. The sāmaṇera will not be punished.

20. When a monk or a sāmaṇera eats food, if the food he puts into his mouth, is as big as the egg of a peacock, he is at fault because the food is too much. If the food he puts into his mouth is the size of a hen egg, although it is a little too small, he is not considered faulty. The food he puts into his mouth should be in between these two sizes.

21. If a monk or a sāmaṇera while keeping the food in his mouth speaks, if the speech is blurred with food, the monk is at fault with Āpatti. The sāmaṇera will be punished. If he keeps something such as myrobalan in his mouth while giving Dhamma talks, or if he speaks with food in his mouth but the food is too small to disrupt his speech, he is not at fault.

22. If a monk or a sāmaṇera cuts up the following types of food with his teeth to eat, he is faulty. They are --

1. rice
2. fish
3. meat
4. food made of rice
5. food made of wheat flour

For example, some people have the habit of rolling the rice (or steamed glutinous rice) into a bun shape in his fist, and then cuts up by his teeth to eat it. The monk is at fault with Āpatti. The sāmaṇera will be punished. But if he cuts up with his teeth on various fruits, or mixed salads, he is not faulty.

23. If a monk or a sāmaṇera eats his food with his tongue hanging out, or smacking the lips while eating, the monk is at fault with Āpatti. The sāmaṇera will be punished.

24. If a monk or a sāmaṇera when drinking milk, soups, coffee, tea; makes sucking noises, the monk is at fault with Āpatti. The sāmaṇera will be punished.

25. A monk or a sāmaṇera must not lick his fingers when eating food. He must not scratch the bowl or the plate with his fingers to eat. He must not lick his lips. If he does that, the monk is at fault with Āpatti. The sāmaṇera will be punished.
He must not hold the water cup with his hands dirty with food. He must not throw out the rinsings of the bowl containing several pieces of rice in the town compound, or village compound. If he does so, he is faulty.

26. A monk or a sāmaṇera must not preach Dhamma to a healthy person who is holding in his hand either a cloth umbrella, or a bamboo umbrella, or an umbrella made of leaves. Also he must not preach to a healthy person who is holding a stick or staff which is 9 feet long. He must not preach to a healthy person who is holding a one-edged knife or a double-edged knife. He must not preach to a healthy person who has arrows, guns, or arms in his hand. But if the person is under an umbrella which is stucked onto the ground, if that person is not holding the umbrella, then the monk or the sāmaṇera may preach Dhamma to him.

27. A monk or a sāmaṇera must not preach Dhamma to a healthy person who is wearing the clogs made of wood, palm wood, or bamboo.

28. A monk or a sāmaṇera must not wear the footwear or clogs made of wood, palm wood or bamboo, except in the toilet places and in the wash rooms.

29. A monk or a sāmaṇera must not preach Dhamma to a healthy person who is on the vehicles such as a train or a cart.
So also to those who are on the vehicle made by the entwining of the hands of two people, those who are on the stretcher made of cloth , those who are on the broken vehicle, those who are on the wheels. If he preaches to them, the monk is considered to be at fault with Āpatti. The sāmaṇera will be punished.

In the presence of a senior monk, a monk or a sāmaṇera may preach only if the senior monk urges him to do so, or he has the prior permission of the senior monk to preach.

30. A monk or a sāmaṇera must not preach to a person who is lying on the ground. A monk or a sāmaṇera who is lying down, may preach to those who are either lying, or sitting, or standing. A monk or a sāmaṇera who is sitting may preach to those who are sitting or standing. But not to those who are lying down. A monk or a sāmaṇera who is standing may preach only to those who are standing. Not to those who are lying or sitting. If he does otherwise, the monk is at fault with Āpatti. The sāmaṇera will be punished.

31. A monk must not preach to a healthy person, who folds and clasps together both of his hands over his raised knees. And the monk must not preach to a healthy person who wounds with his garment, around the knee cap and his back spine.

32. A monk or a sāmaṇera must not preach Dhamma to a healthy person who has his or her head wrapped with a cloth such that not even the hairline of his head is exposed. Also he must not preach to a healthy person who puts blanket over his head. If he preaches to them, the monk is considered to be at fault with Āpatti. The sāmaṇera will be punished.

33. A monk or a sāmaṇera must not preach to a healthy person, when the monk is on the ground and that person is on the part that is being covered with either a picce of cloth or some grasses.

He must not stay in the lower ground to preach to a healthy person who is on the higher ground. He must not stand and preach to a healthy person who is sitting. If he does preach under this situation, the monk is at fault with Āpatti. The sāmaṇera will be punished.

34. While travelling, a monk or a sāmaṇera who is travelling behind must not preach dhamma to a healthy person who is walking in front. Also when he travels on an unconventional road, he must not preach to a healthy person who is travelling along the road. If he does otherwise, the monk is at fault with Āpatti. The sāmaṇera will be punished.

35. A monk or a sāmaṇera ,when in good health, must not empty his bowels and urine in a standing position. If the monk does that, he is at fault with Āpatti. The sāmaṇera must be punished While going to a sheltered place, if his excrements or urine comes down fast, he is not faulty. Dullabha monk, having got the habit of discarding his urine in the standing position in his layman life; in this monk life too he tends to discard his urine in the standing posture. He must never do that. Everytime he does that, he is faulty with Āpatti. He must be careful about it.

36. A monk or a sāmaṇera, when in good health, must not discard his excrements, or urine, or spittles on the green grass or tree. If the monk does that, he is faulty with Āpatti. The sāmaṇera shall be punished. Dullabha monk tends to spit into the toilet bowl, or urine bowl. He must never do that. Everytime he does that, he is faulty with Āpatti. He must be very careful. When he discards his excrements or urine in the place where there is no green grass or tree; but if it flows towards the green grass or the tree; he is not faulty. He is free from fault.

37. A monk or a sāmaṇera, when in good health, if he discards his excrements, urine or spittles on the water, which can be used for drinking, bathing, or for other practical purposes; the monk is at fault with Āpatti. The sāmaṇera shall be punished. However, if he discards them on the land, or a hill; and it flows into the water, he is not faulty with Āpatti. While he is in open water, because he cannot find water-free place, if he discards in the water; he is not faulty. He is free from fault.

The end of Sekhiya Dhamma Sikkhāpada

(ai) There are 7 Sikkhāpadas for settling the disputes.

There are 7 Sikkhāpadas for settling the disputes. They are called **Adhikaranasamatha Dhamma (ways of settling disputes)**. There is no specific Āpatti in it. They are for settlement of disputes.

The end of Adhikaranasamatha Dhamma.

The above mentioned 227 Sikkhāpadas are called Pātimokkha Saṃvara Sīla.

Collectively, these disciplinary rules followed and observed by the noble monks who believe that these 227 Sīla-sikkhāpadas are the true refuge for him in escaping all types of saṃsāra vatta dukkha including the whirlpool-like existences in hell-states (Apāya-saṃsāra) is called Pātimokkha Saṃvara Sīla.

Faith (Saddhā) is the fore-runner Dhamma in the success of it.

Motto: In Pātimokka,
The Saddhā,
It rightly signifies.

(aj) Indriya Saṃvara Sīla

Indriya Saṃvara Sīla is the sīla which guards the six sense-doors, namely eye, ear, nose, tongue, body, mind so as not to let greed (lobha), anger (dosa), delusion (moha) arise. It is the sīla that requires mindfulness (sati) to keep restraint on them.

Mindfulness (Sati) is the fore-runner Dhamma in the success of it.

Motto: In Indriya,
The Sati,
It rightly signifies.

" All manners of sight at eye sense-door, all manners of sound at ear sense-door, all manners of smell at nose sense-door, all manners of taste at tongue sense-door, all manners of touch at body sense-door, all types of phenomena at mind sense-door " cause the arising of lobha, dosa, moha in him. All virtuous and noble monks who have cultivated the training of restraint with Sati, can fulfill this Sīla in order to control the arising of lobha, dosa and moha.

(ak) Ājīva pārisuddhi Silā

By a monk's own effort and industry, he earns the four dependable requisites. He has to maintain this pure means of livehood.

His industry (Viriya) is the fore-runner Dhamma in the success of it.

Motto: In Ājīva,
The Viriya,
It rightly signifies.

He must avoid earning the four requisites by means of predicting the fortune, or healing people. By his own effort such as by going alms-round for food, and by searching to pick paṃsukūlika robe, and by maintaining a clean way of livelihood, will he be termed a noble monk. This code of conduct is called Ājīva Pārisuddhi Sīla.

(al) Paccaya sannissita Sīla

Maintaining reflection with Wisdom (Paññā) when using the four dependable requisites is called Paccaya sannissita Sīla.

Paññā (Wisdom) is the fore-runner Dhamma in the success of it.

Motto: In Paccaya,
The Paññā ,
It rightly signifies.

When wearing robes, consuming food, medicine, using monastery; he reflects that he uses these not to make himself handsome, not to satisfy his indulgence. He uses them so that he can practise the Sīla, Samādhi, Vipassanā, the habits of Sāsana to reach Magga (Path) and Phala (Fruition). This reflection accompanied with Paññā by the noble monks is termed Paccaya sannissita Sīla.

Dullabha monks must try to fulfill these four Sīla as best as they can. When these four Sīla are fulfilled, the monks will find that the Samādhi in their Vipassanā meditation mature very quickly. They will find that they can meditate easily and peacefully. They will find Dhamma significantly.

These monks who are complete with these four Sīla will find that, since they are endowed with the four Indriyas ;
namely Saddhindriya ,
Viriyindriya,
Satindriya,
Paññindriya out of the required five Indriyas; they need to cultivate only one more, that is
Samādhindriya .

After having practised Satipaṭṭhāna Vipassanā Meditation to achieve Samādhi, according to individual Pāramitā (perfection), the monks will attain the noble Dhamma, the excellent Dhamma.

In the cases of Elders who had reached the noble Dhamma, the excellent Dhamma; they had achieved it because they were complete with these four Sīla. Therefore the dullabha monks must follow to fulfill these four Sīla.

The end of fulfilling the Sīla.

CHAPTER 4.
VIPASSANĀ BHĀVANĀ

(a) Vipassanā Meditation

Human life is filled with manifold affairs such as the affair of daily living, the affair of social interaction, the affair of the country etc. Compared to the lives of Celestial Deva, or Brahma; the human life-span is incredibly short. A hundred years in human world is just one and a half hours in the world of Paranimmita vasavatti celestial devas.

Although there are too much affairs in too short a life-span, human life offers the best opportunities to cultivate and obtain all various kusala pāramitās (perfections concerning merits) so as to reach the bliss of Nibbāna, where all dukkha (sufferings) are extinguished. All Buddhas, Paccekabuddhas (silent Buddhas), Arahantas who had reached Nibbāna, had fulfilled all kusala pāramitās and entered Nibbāna in this human world.

Therefore having obtained the "difficult to obtain" - human life, while being in the life of a monk as well, it is essential to make use of all available time in the most beneficial manner. The most beneficial occupation to make use of your available time is to practise **Satipaṭṭhāna Vipassanā Meditation**. Practising Satipaṭṭhāna Vipassanā Meditation is in fact the best way to bring best reward for the use of your available time.

By doing one simple job of noting (meditating), the Satipaṭṭhāna Vipassanā Meditation will, on one hand, bring the result of having extinguished the kilesa (defilements) such as lobha, dosa, moha etc., which have always been driving you towards the Four Apāya Bhumis (four woeful states) and hence the sufferings of Apāya regions. On the other hand, it will simultaneously accomplish the maturity of the Samādhi (concentration), and Ñāṇa (wisdom) which will take you to

the noblest, highest 'bliss' called Nibbāna. Therefore while in the life of a dullabha monk, one should strive to practise the Satipaṭṭhāna Vipassanā Meditation which brings out the most beneficial reward for oneself.

It is a certainty that by practising Satipaṭṭhāna Vipassanā Meditation one will finally reach the Magga Ñāṇa (Path) and Phala Ñāṇa (Fruition) which are the states of having escaped the Apāya saṃsāra and hence the sufferings in Apāya regions. All the wishings for the 'bliss' called Nibbāna that we have made whenever doing meritorious deeds, will certainly be achieved too. There is no other practice except the Satipaṭṭhāna Vipassanā Meditation that brings you to Magga, Phala, and Nibbāna. Therefore while in the life of a dullabha monk, it should be his first priority to practise the Satipaṭṭhāna Vipassanā Meditation.

Practising Satipaṭṭhāna Vipassanā Meditation means to note to find the true nature of the fast changes of the Rūpa-dhamma (material compositions), and the Nāma-dhamma (mental factors) in one's Khandha (aggregates) as they really are. There are four dhammas that one needs to use in his noting, so as to know the true nature of the fast changes in the Rūpa-dhamma, Nāma-dhamma as they really are. They are :

1. Kāyanupassanā Satipaṭṭhāna — to note to know whenever the bodily phenomena arises.

2. Vedanānupassanā Satipaṭṭhāna — to note to know the three types of vedanā (sensations).

3. Cittānupassanā Satipaṭṭhāna — to note to know all manners of mental processes or consciousness.

4. Dhammānupassanā Satipaṭṭhāna — to note to know the rest of all phenomena not found in the above three categories.

(b) How to note the Kāya(body) .

Kāyānupassanā Satipaṭṭhāna -- To note to know whenever bodily behaviour (phenomenon) arises - ie. to know the true nature of all manners of bodily behaviours as they really are :

(1) the manner of walking
(2) the manner of standing
(3) the manner of sitting
(4) the manner of standing up
(5) the manner of bending, as well as stretching of hands and legs.

In the early phase of meditation, it is not possible to note to know all bodily behaviours. By using the sitting posture, it will help to quiet the mind. After having acquired mental tranquility by meditating in sitting posture, it becomes possible to note all bodily behaviours by and by.

When meditating in sitting posture, it is advisable to use a long-lasting sitting posture either in cross-legged posture or on the folded knees. The back of the body must be kept straight at all times, so also the head. The noting mind should be focussed at the abdomen.

When the air is breathed in, the gradual step by step arising (inflation) of the abdomen must be noted. The meditator must dissociate his noting from the form and figure (paññatti) of the abdomen as much as he can. He must concentrate to know as much as possible the gathering rigidity, the sense of support (paramattha) of the abdomen. He notes that it "arises" .

When the air is breathed out, the gradual step by step falling (deflation) of the abdomen must be noted. The meditator must dissociate his noting from the form and feature (paññatti) of the abdomen as much as he can. He must concentrate to know as much as possible the decreasing sense of support, the step by step movement (paramattha)

of the abdomen. He notes that it "falls".
If the rise and fall of abdomen is not distinct to him, he should change to note "sitting, touching".

When noting "sitting", starting from the head downwards, as though enveloping it till reaching the bottom part of the body, in that direction he notes one move followed by another move. The forms and features of head, body, arms, legs (paññatti) must not be included in his noting. The sense of rigidity (paramattha) is to be noted as much as possible.

When noting "touching", the shapes and features of his bottom part, the legs (that are touching) are not to be noted. The sense of hardness, the sense of stretch (paramattha) is to be noted with concentration as much as possible.

Although he can note the "rise and fall", if he finds that the mind is wandering to other objects still, he should add "touching" to his noting ie. he notes "rising, falling, touching". By doing that, his mind will not stray from the object of meditation, and his noting will improve. However, if adding "touching" does not improve his meditation, he should add another "sitting" in his noting process. He notes "rising, falling, sitting, touching" in this order.

(c) How to note while walking

There are four types of noting while walking. They are :
(1) one noting in one step of his walk,
(2) two notings in one step of his walk,
(3) three notings in one step of his walk,
(4) six notings in one step of his walk.

(1) **One noting in one step** — The mind concentrates on the movement of left foot when noting left foot. The mind concentrates on the movement of right foot when noting right foot. The movement of the foot must not be restrained deliberately to be

slow. Not too slow, not too quick, the gentle move is all that is required. The noting mind must try to dissociate itself from the shape and form (paññatti) of the leg as much as possible. Starting from the beginning of the movement of the leg to the end of the movement of the leg, the gradual step by step forward motions, the sense of motions (paramattha) must be watched with concentration as much as he can.

(2) **Two notings in one step** — The mind concentrates on the "lifting up" and then "pressing down" of his foot. The foot must be lifted up and pressed down in a very gentle manner.

When the foot is rising up slowly, dissociating the shape and feature (paññatti) of the leg as much as possible, starting from the beginning of the rising motion of the foot to the end of the rising of the foot, the gradual step by step upward rising of the foot, the sense of lightness (paramattha); these must be observed as closely and as much as possible.

When the foot is pressing down, discarding the shape and feature (paññatti) of the foot as much as possible, starting from the **beginning of the pressing of the foot to the end of the pressing of the foot, the gradual step by step downward pressing, the sense of heaviness (paramattha); these must be observed as closely and as much as possible.**

(3) **Three notings in one step** — The mind concentrates on the "lifting up", "moving forward" and then "pressing down" of his foot. He must not restrain the movement of his foot to produce very slow motion. Not too slow, not too fast, the regular gentle lifting, moving and pressing are all that is required. If he puts too much restraint on his movement of his foot, due to excess industry (viriya), the understanding of dhamma cannot be achieved.

When the foot is moving upwards, dissociating the shape and

feature (paññatti) of the foot as much as possible, starting from the beginning of the lifting of the foot to the end of the lifting of the foot, the gradual step by step upward rising of the foot, the sense of increasing lightness (paramattha); these must be observed as closely and as much as possible. To know the sense of lightness, the sense of upward motion is to know Tejo dhātu (the element of heat and cold) and Vāyo dhātu (the element of motion).

When the foot is moving forward, dissociating the shape and feature (paññatti) of the foot as much as possible, starting from the beginning of the forward motion of the foot to the end of the forward motion of the foot, the gradual step by step forward motion of the foot, the sense of increasing lightness (paramattha) must be observed as closely and as much as possible. To know the sense of lightness is to know Tejo dhātu (the element of heat and cold) and Vāyo dhātu (the element of motion).

Motto: In Te and Vā,
The two dhātus,
Prominent are their lightness.

When the foot is pressing downwards, dissociating the shape and feature (paññatti) of the foot as much as possible, starting from the beginning of the downward pressing of the foot to the end of the downward pressing of the foot, the gradual step by step downward motion of the foot, the sense of increasing heaviness (paramattha); these must be observed as closely and as much as possible. To know the sense of heaviness is to know Pathavi dhātu (the element of hardness and softness) and Āpo dhātu (the element of cohesion).

Motto: In Pa and Ar,
The two dhātus,
Prominent are their heaviness.

(d) From step by step movement to the realisation of "arising, passing away".

When the Samādhi and Ñāṇa gradually mature and become stronger to an extent that

— just as he notes that it is "lifting", he finds it getting lighter and he finds the manner of its gradual step by step upward motion;

— just as he notes that it is "moving forward", he finds it getting lighter and he finds the manner of its gradual step by step forward motion;

— just as he notes that it is "pressing down", he finds it getting heavier and he finds the manner of it's gradual step by step downward motion.

When the Samādhi and Ñāṇa get more mature, ie. stronger; when he notes attentively, the gradual steps are in fact neither continuous nor connected, but they are separate, individual steps. He finds that there is a disconnection after each step. He finds that after the arising of the first step, there is a disconnection, in other words, resolution (it is termed "passing away") of the first step. He comes to find that the second step also arises and then discontinues (passes away), and so will all the following steps subsequently. He realises that all subsequent events have repetitive pattern of "arising, passing away".

(4) Six notings in one step

In this approach, he notes

(1) the beginning of the rising of foot,
(2) the end of the rising of foot,
(3) the beginning of the forward motion of foot ,
(4) the end of the forward motion of foot,

(5) the beginning of the downward press of the foot ,
(6) the end of the downward press of the foot.

Inserted are the additional emphasis on beginnings and ends in "three notings in one step" - approach, to find it more clearly.

One-step is - when the hind part of the foot rises up, but the front toes of the foot are not rising up yet.
Two-step is - the instant when the toes of the foot have just risen up, the instant of the finish of the rising of foot.
Three-step is - the instant when the foot just moves forwards.
Four-step is - when the acceleration of the forward motion due to step-3 was just used up, hence the instant when there is a slight pause.
Five-step is - the instant when the foot just drops downwards.
Six-step is - when the foot finally touches the ground.

Another way of six notings in one step

To note — (1) the desire (mind) to lift the foot up.
(2) the upward motion of the foot .
(3) the desire to push the foot forward.
(4) the forward motion of the foot.
(5) the desire to press the foot downwards.
(6) the downward motion of the foot.

When he reaches the Paccaya Pariggaha Vipassanā Ñāṇa where the "cause and effect" are understood, it becomes clear to him that -

(1) before the foot moves up, there arises in him the desire to lift the foot up.
(2) before the foot moves forward, there arises in him the desire to push the foot forward.
(3) before the foot moves down, there arises in him the desire to press the foot down.

There are six notings in one step because these mind factors are also

included to be noted. The desire to lift the foot up, the desire to push the foot forward, the desire to press the foot down are "the causes". The manner of upward motion of the foot, the manner of forward motion of the foot, the manner of downward motion of the foot are "the effects".

Another way of six notings in one step.

He can also note in this way;

(1) a slight lifting(beginning of the lift) of the foot,
(2) upward motion of the foot,
(3) forward motion of the foot,
(4) downward motion of the foot,
(5) touching of the foot to the ground,
(6) pressing of the foot to the ground.

(1) means - the instant when only the hind part of the foot lifts but the toes are not up yet.
(2) means - the toes of the foot rise up.
(3) means - the gradual forward motion of the foot.
(5) means - the foot touches the ground.
(6) means - the foot presses the ground so that the other foot will start to lift up.

(e) Detailed noting.

When he is to sit down, he must note his mind (the desire to sit) first, and then sits down very slowly and gently. Dissociating his mind from the form and feature (paññatti) of his body, he must concentrate to see, as much as possible, the manner of gradual step by step, movement after movement of his sitting down, from the beginning of sitting down till the end of sitting down, in term of the sense of increasing heaviness (paramattha) as the body gradually drops down, while saying "sitting down, sitting down".

When he is to stand up, he must note his mind (the desire to stand) first, and then stands up very slowly and gently. Dissociating his mind from the form and feature (paññatti) of his body, he must concentrate to see,as much as possible, the manner of gradual step by step, movement after movement of his standing up, from the beginning of his standing up till the end of standing up, in terms of the sense of increasing lightness (paramattha) as the body gradually lifts up, while saying "stand up, standing up".

When he is to bend his hand, he must note his mind (the desire to bend the hand) first, and then bends it very slowly and gently. Dissociating his mind from the form and feature (paññatti) of his hand, he must concentrate towards the inside of his body to see, as much as possible, the manner of gradual step by step, movement after movement of his bending, from the beginning of his bending till the end of his bending, in terms of the sense of gradual motion (paramattha) as the hand gradually bends in, while saying "bending, bending" .

When he is to stretch out (unbend) his hand, he must note his mind (the desire to stretch his hand) first, and then stretches it very slowly and gently. Dissociating his mind from the form and feature (paññatti) of his hand, he must concentrate towards the outside of his body, downwards to see, as much as possible, the manner of gradual step by step, movement after movement of his stretching, from the beginning of his stretching till the end of his stretching, in terms of the sense of gradual motion(paramattha) as the hand gradually stretches out, while saying "stretching, stretching" .

(f) How to note while eating.

When yogi sees the food, by noting "seeing, seeing", he must try to note just right at the moment of the arrival of the sight.

He maintains the continuous noting by noting in the following manners;

— when his hand is moving towards the food table, by noting "moving towards, moving towards";
— when his hand touches the food, by noting "touching, touching";
— when he arranges one mouthful of food, by noting "arranging, arranging";
— when he brings the food towards him, by noting "bringing, bringing";
— when he bends his head towards the food, by noting "bending, bending";
— when he opens his mouth, by noting "opening, opening";
— when he puts food into his mouth, by noting "putting, putting";
— when he raises his head up again, by noting "raising, raising";
— when he chews the food, by noting "chewing, chewing";
— when he recognises the taste of the food, by noting "knowing, knowing";
— when he swallows the food, by noting "swallowing, swallowing".

At the beginning of eating with mindful notings, he cannot manage very well. It escapes his noting most of the time. As he goes on trying, and when the habit forms, he can note all things. At the beginning phase of his noting, he must fix one prominent manner as his primary object of meditation. Either the manner of his hand moving towards the food table, or the manner of his bending the head, or the manner of his chewing the food; taking any one of those manners and he should note on it as his primary object of meditation. When he can note any one of those quite well, later on he can manage all of those mentioned.

(g) How to note the Vedanā

Vedanā-nupassanā Satipaṭṭhāna - In noting to know the three types of vedanās, according to the serial order mentioned in the Buddha's desanā, they are explained as -Sukkha vedanā, Dukkha vedanā, Upekkha vedanā in that order. Therefore Sukkha vedanā was preached first. In the practical experiences of Vipassanā meditation however, one encounters Dukkha vedanā first.

There are three different kinds of approach in noting the Dukkha vedanā.

1. He notes - so that the Dukkha vedanā will be erased.
2. He notes - cultivating a tough attitude so as to get rid of the Dukkha vedanā once and for all.
3. He notes - so as to know the nature of vedanā.

1. In noting so that the Dukkha vedanā be erased, the desire that wishes to be free of this Dukkha vedanā, is the "lobha" craving for the pleasantness. In practising meditation, one's aim is to be free of lobha. This kind of noting, therefore, involves lobha, hence kilesa comes in between, and because of that, his finding of dhamma will be slow, his progress in dhamma will be poor. Therefore one must not adopt this first kind of attitude in his meditation. He must avoid it.

2. In cultivating a tough approach in his noting, so that Dukkha vedanā be gotten rid of once and for all; this tough attitude in reality is "dosa" that arises together with the noting consciousness. Therefore kilesa again comes in between, and because of that, his finding of dhamma will be slow, his progress in dhamma will be poor. One must not adopt this second kind of attitude in his meditation. He must avoid it.

3. One must adopt the third kind of approach, one meditates to know the true nature of vedanā.

In noting to know the true nature of vedanā; while noting, when the painful sensation called Dukkha vedanā arises, he must take care not to tense up his mind, as well as his body. If they get tense up, it indicates the excessiveness of his viriya. It should be as normal, not too laxed, not too tense. He should set his noting mind right on the vedanā.

In his notings, he must not include the forms and features of his body

where the vedanä arises, such as noting " the leg is painful", "the hand is painful". "the knee is painful", "the buttock is painful". Such forms and features must be excluded in his meditation. He merely focuses his attention purely on the nature of the painful sensations. This approach will enable him to know the nature of the vedanā.

While meditating, when the painful vedanä arises, by observing the extent of the vedanā, whether or not the vedana is on the flesh, or on the skin, or in the veins, or inside the bones, etc. by observing the extent of vedanā as much and as penetratively as one can, he notes "painful, painful". In his second noting, third noting, at all those individual notings, in the same manner, he must observe as much and as penetratively as he can the extent of the vedanā.

As the Samādhi accumulates, after 4 or 5 careful notings, he will experience the increasing painful vedanā. After having reached the peak of his painful vedanā, when the vedanā is decreasing, after 4 or 5 notings, he will understand the step by step gradual relief in his pain, also the shifting of locations of this painful vedanā.

As he carries on noting, as his Samādhi and Ñāṇa become increasingly stronger, at one noting, he experiences increase in his painful vedanā and that nature of Dukkha vedanā will be found. At the declining phases of his vedanā, he finds the nature of vedanā as he notes, and is thus able to bring forth one significant relief at each noting.

As Samādhi gets one step stronger again, as he notes "painful, painful", at one noting, he will find the arising of vedanā, and then the passing away of it.

Some bright yogi, as soon as he notes "painful, painful", at each noting, he finds the cessation of that painful vedanā, and the cessation of the conscious mind that knows the pain, so also the cessation of the mind that has just noted the pain.

The yogi who has experienced clearly the cessations, will come to

understand that neither the vedanā nor the noting consciousness is permanent; he will come to perceive the mark of impermanence (Anicca lakkhana) by his own experience. As cessations are so fast, it seems like torture to him, and it in fact is suffering, he will come to understand the mark of suffering (Dukkha lakkhana). There is no way that one can prevent these cessations, they perish and are torturing at their own will. He comes to realise the uncontrollable nature (Anatta lakkhana).

(h) How to note the thoughts.

Cittā - nupassanā Satipaṭṭhāna Noting the manners of mind, and the mental processes, means - when there arises a thought about a sense-object from the Past, or Present, or Future - that thought, should be followed and noted penetratively by the noting consciousness as "thinking, thinking". When the Samādhi and Ñāṇa become strong and powerful, and get to the Bhanga Ñāṇa, one will find that upon one noting on the thought, the thought disappears and ceases to exist.

Having seen the quick cessations of the thoughts, one realises that thought processes are not permanent, Anicca. The speed of cessations are so fast, it is a torture, it is suffering, Dukkha. There is no way to prevent this fast cessation. It keeps on perishing and torturing at its own will, it is uncontrollable, Anatta. **"The three characteristics of existence"** become very clear to him.

(i) How to note the mind objects.

Dhammānupassanā Satipaṭṭhāna When there arises an object to see, first one must note the desire by saying "wishing to look, wishing to look". When he looks, the act of upper eye-lid rising upward, the act of lower eye-lid setting downward, the inner muscles focussing to look, all these make up the manner called "looking", and he notes that manner by saying "looking, looking". When he sees the sight, maintaining the noting mind right at the moment of seeing, by noting

'seeing, seeing" - he notes to know the nature.

As Samādhi and Ñāṇa become increasingly stronger and powerful, as soon as he notes "seeing, seeing", he experiences the repeated and speedy cessations of the sights (rūpa-āyon), as well as the repeated and speedy cessations of the seeing consciousness. He concludes that it is the mark of Impermanence - Anicca. As cessations happen so fast , it is as though the eye is torturing him. It is the mark of Suffering - Dukkha. No one can prevent these fast cessations, this suffering. It is perishing and by that torturing him according to its own will. It is Uncontrollable - Anatta. The three characteristics of existence become very clear to him.

By being able to note to the stage where he experiences the "Anicca, Dukkha, Anatta"; when the five Indriyas are well balanced, he is sure to perceive the significant dhamma, the Noble Dhamma.

The Sotāpanna, who has reached the Nibbāna by his Sotāpatti Magga Ñāṇa one time, when he passes away from this life, he has no doubt whatsoever about whether or not he will be reborn in the hell, or animal life, or reborn as a Peta, or in the horribly ugly Asura life. He can move about in the bhāva saṃsāra without those fears.

While moving around the bhāva saṃsāra, he will arrive at those existences which are far more noble than this present life. Consequently, enjoying in the bhāva saṃsāra, even if he forgets the Satipaṭṭhāna Vipassanā meditation ,the Sotāpanna cannot forget it for more than seven lives at the most. At the last seventh life, he will feel extremely remorseful, he will practise the Satipaṭṭhāna Vipassanā meditation, he will become an Arahanta, and he will enter Nibbāna.

Therefore, the Dullabha monk,

having obtained the "most difficult to obtain" - existence of a human being ,

being able to lead the life of a Sangha at this moment, he should

spend this precious time in the most profitable manner by practising the Satipaṭṭhāna Vipassanā meditation.

The end of Vipassanā bhāvanā

CONCLUSION

All the noble men, and noble ladies,

After having read this book called " A Brief Vinaya Rules for Dullabha monks",

— May you understand and appreciate the Vinaya Teachings of the Exalted Buddha ,
— Having comprehended thus ,
— May you all be able to follow and practise accordingly ,
— And with this easy practice, and with the greatest ease ,
— Very soon,
— May you come face to face with the end of all sufferings, the bliss of Nibbāna that you all have been wishing for.

The end of " A Brief Vinaya Rules for Dullabha monks "

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QUICK REFERENCE FROM PĀLI LANGUAGE TO ENGLISH LANGUAGE

A	Abhiññā	supernormal power
	Abyākata	not manifested
	Adhammika	illegal
	Adhikaranasamatha	the settling of questions that have arisen
	Adhitthāna	self-determination
	Āhāra	nutriment, nourishment
	Ajou	skeleton
	Akusala	unwholesome
	Anāgāmi	Non-returner
	Aniyata	indefinite
	Antara vāsaka	under garment robe
	Anumodana	sharing of merits
	Apamaro	epilepsy
	Āpatti	offence
	Apāya regions	woeful states
	Arahanta (or Arahat)	the one who reaches the state of final emancipation
	Ariyas	noble beings
	1. Sotāpanna	Stream-winner
	2. Sakadāgāmi	Once-returner
	3. Anāgāmi	Non-returner
	4. Arahanta	the one who reaches the state of final emancipation
	Asubha	repulsive
	Asuci	repulsive, unclean

B	Bhante	Sir, Venerable Sir
	Bhaya	fear
	Bhāvanā	meditation
	Bhikkhu	monk
	Bindu	a spot
C	Cetanā	volition, intention
	Cīraṃ	for a long time
	Cira - tthitika	lasting long, perpetual
	Cīvara	robe
D	Dana	offering
	Dantā	teeth
	Dayajja	inheritance
	Dāyikā, Dāyī	female supporter
	Dāyaka	male supporter
	Desa	country, region, place
	Desanā	instruction, confession
	Dhammakarana	water strainer
	Dhātu	constituent element
	1. Pathavi dhātu	element of hardness and softness
	2. Tejo dhātu	element of heat and cold
	3. Āpo dhātu	element of cohesion
	4. Vāyo dhātu	element of motion
	Dhura	responsibility
	Dhutanga	a set of practices leading to the state of having shaken off the Kilesas
	Dukkaṭa Āpatti	bodily done wrong action
	Dukutta	double-fold over garment robe
	Dullabha	difficult to obtain, hard to find
	Dussila	of bad character
	Dutiyampi	again for the second time

G	Gaṇa	group
	Gando	boils
	Gantha	a bond, fetter
	Gilana	sick
I	Iṇa	debt
	Indriya	controlling faculty
	1. Saddhindriya	strong presence of faith and confidence
	2. Viriyindriya	strong presence of diligence and effort
	3. Satindriya	strong presence of mindfulness
	4. Samādhindriya	strong presence of concentration
	5. Paññindriya	strong ability of understanding
J	Jegucchā	abominable
	Jhāna	concentration of mind, meditation
K	Kālika	belonging to time, in time
	1. Yāva kālikena	- a short period
	2. Yāma kālikan	- a watch-long period
	3. Sattāha kālikan	- a week's period
	4. Yāva jīvikan	- a life-long period
	Kamma	action
	(1) Kāyakamma	- bodily action
	(2) Vacikamma	- verbal action
	(3) Manokamma	- mental action
	Kammavācā	the ceremonial compendium prescribed to be read in the ordination ceremonies and other monastic rites.
	Kappiya	suitable or proper according to rule,
	Kāraka-saṅgha	doer-monk
	Karuṇā	compassion

	Kaṭhina	hard
	Kāya bandhana	girdle
	Kesā	hair of the head
	Kilaso	scrofula, eczema itch
	Kilesa	defilement
	Kusala	wholesome
	Kusala pāramitā	perfection concerning wholesome merits
	Kuttham	leprosy
L	Lakkhana	mark, sign
	1. Anicca lakkhana	mark of Impermanance
	2. Dukkha lakkhana	mark of Suffering
	3. Anatta lakkhana	mark of Uncontrollable nature
	Lokiya	mundane
	Lokuttara	supra-mundane
	Lomā	hairs of the body
M	Magga	Path
	Majjhima	middle
	Mangala	blessing
	Mettā	loving-kindness
	Mocayati	free
	Mokkheti	free
	Mukha puñcana	towel
	Mukha puñcanāni	towels
N	Nāga	celestial dragon
	Nakhā	nails
	Nāma-dhamma	mental factors

	Nibbāna	Extinction (of a fire), the emancipation, the final bliss
	Nijjiva	lifeless
	Nimitta	signs, warnings
	Nissaggiya	to be given up
	Nissatta	unsubstantial
O	Obhāsati	to speak inopportunely
	Okāsa	ask for permission
	Ovāda	advice
P	Pabbajita	the one who has gone forth from home
	Paccattharana	bed sheet
	Paccattharanāni	bed sheets
	Paccavekkhanā	reviewing
	Paccaya pariggaha	the insight into "the cause
	ñāṇa	and effect"
	Pacceka-Buddha	one enlightened by himself, ie the one who has attained the supreme and perfect insight, but dies without proclaiming the truth to the world. (Silent Buddha)
	Paccuddhārā	discard, casting the lot
	Pācittiya	fault, offence
	Paṃsukūlika cīvara	soiled robe
	Paññā	wisdom
	Paññatti	conventional truth
	Pārājika	defeat, one who merits expulsion
	Paramattha	absolute truth

	Pāramitā	perfection
	Paribhoga	enjoyment
	Parikaddhati	to win over, seduce
	Parikkhāra	requisites
	Pāti	protect
	Pātidesanīya	requiring confession
	Patikkūlā	filthy
	Pātimokkha	virtue of the training percepts
	Patisambhidā	analytical insight
	Patta	alms-bowl
	Payoga	exertion
	Puggalika	personal, individual
	Puthujjana	common worldling
	Phala	Fruition
R	Ratana	jewel, gem
	Rūpa-dhamma	material compositions
S	Saddhā	faith and confidence
	Saddhamma	the true Dhamma
	Sādhu	well done
	Sakadāgāmi	Once-returner
	Samādhi	concentration
	Sāmaṇera	novice
	Sāmi	owner, master
	Sammuti Saṅgha	the monk who does the selection
	Sampadehi	be with you
	Saṃsāra	round of rebirth
	Saṅgha	a monk, or the community of monks

Saṅghādisesa	gross, requiring suspension from the order, a class of offences which can be decided only by a formal sangha-kamma
Saṅghāti	over garment robe
Sānghika	for the community (of monks), belonging to, connected to the Order.
Sāsana	dispensation
Sati	mindfulness
Satipaṭṭhāna	mindfulness meditation
1. Kāyanupassanā Satipaṭṭhāna	- meditation on the bodily behaviours
2. Vedanānupassanā Satipaṭṭhāna	- meditation on sensations
3. Cittānupassanā Satipaṭṭhāna	- meditation on mental processes
4. Dhammānupassanā Satipaṭṭhāna	- meditation on mind objects
Sattāha kālikan	a week of seven days
Sekhiya	rule of good breeding
Sikkhā	training, discipline
Sikkhāpada	code of training, set of precepts
Sīla	morality, virtue, precept
Simā	Ordination hall
Soso	asthma, consumption, cough
Sotāpanna	Stream-winner
Sūci	needle
Suddha	unmixed, purified, pure

	Suññatā	devoid of lust, hatred and ignorance
T	Taca-pañcaka-kammaṭṭhāna	meditation on the five parts of the body
	Taco	skin
	Tatiyampi	again for the third time
	Theyya	theft
	Ticīvara	three robes
	Ti-piṭaka	three main divisions of the Pali cannon
	Ti-saraṇa	triple Gems
	Titthiya	people with wrong view
	Tividha	three fold
U	Upajjhāya	the Preceptor
	Upasampadā-kamma	higher ordination of monk
	Uttarāsanga	upper garment robe
V	Vassa	period of Retreat during the raining season
	Vasika	razor
	Vedanā	sensation, feeling
	1.Sukkha vedanā	good feeling
	2.Dukkha vedanā	bad feeling
	3.Upekkha vedanā	neutral feeling
	Vikappana	ways of assigning gift
	Vinaya	monastic discipline
	Viññatti	hinting, intimation
	Vipassanā	insight

	Vipatti sīmā	failing sīmā
	Viriya	industry
Y	Yāma kālikan	a watch-long period
	Yāva kālikena	a short period
	Yāva jīvikan	a life-long period

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